

OF THE
ELECTION OF GRACE;
OR
OF GOD'S WILL TOWARDS MAN,
COMMONLY CALLED,
PREDESTINATION.

It shews how the Texts of Scripture are to be understood which treat of

Fallen lost Adam, and of the New Birth from Christ :

BEING

A short Declaration and Introduction concerning the highest
Ground, shewing how Man may attain Divine Skill and Knowledge.

By JACOB BEHMEN, the Teutonic Theosopher.

OF THE
ELECTION OF GRACE;

OF GODS WILL TOWARDS MAN;

PREDESTINATION.

HELLEN JOSEPH ADAMS, and of the New Birth from Christ:

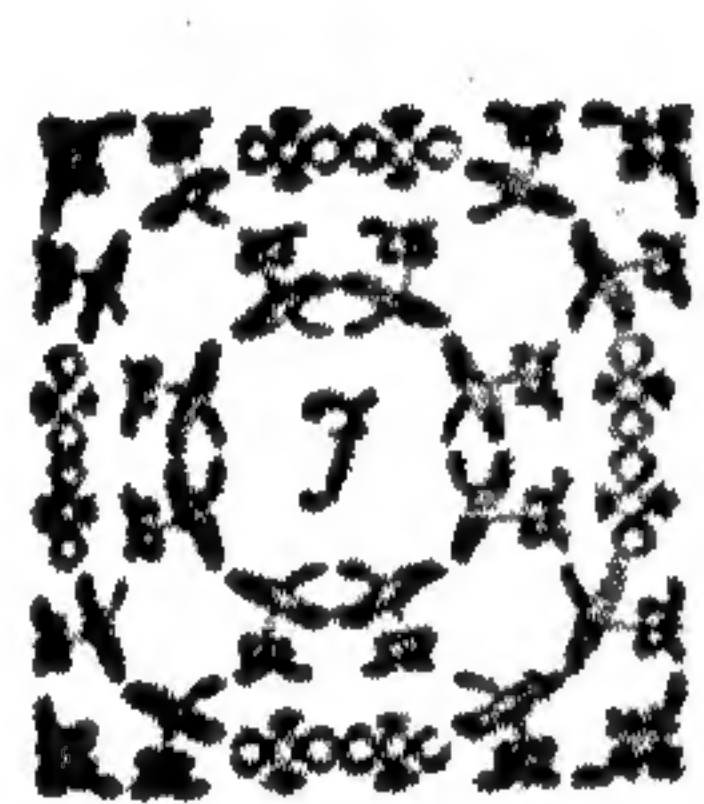
A short Description and Introduction concerning the
Ground, showing how man may attain Divine Grace and Eternal Life.

BY JACOB BENJAMIN, of the Town of Hartford.

P R E F A C E .

T O T H E

R E A D E R.



ACOB BEHMEN writes here concerning the *biggest* Point of Controversy, which is *Predestination*, and which has been left unresolved by any Pen satisfactorily since the first Rise of it, every several Party contending *pro* and *con*, still resting upon the *Texts* of Scripture brought to maintain their own Side; but notwithstanding all the Disputes that have been held between them, the *Texts* and that great Mystery remain *undecided*; the principal Cause of which may be the *seeming Opposition* of the *Texts* alledged by them; one Party supposing those on that Side should *overrule* the Meaning of those on which the adverse Party found their Arguments, whereas the *Texts* must needs be acknowledged to be *most true*. And the Truth in every Opinion cannot be contrary to the Scriptures, though the Parties are not able to reconcile the *Meaning* of them, or their own Opinions, how far *both* are true, and so continue as to their Affections at a wide Distance from one another.

But this Author disputes *not* at all, he desires only to confer and offer his Understanding and *Ground* of interpreting the *Texts* on both Sides, answering Reason's *Objections*, and manifesting his Knowledge, for the *conjoining, uniting, and reconciling* of all Parties in *Love*, in their differing and various Knowledge. ^a See his Preface vers. 92.

And this he has performed here and there in *all* his Writings, which explain the *Ground* of understanding all Mysteries both Natural and Divine; beginning in his *Aurora*, ^b See the Book, Chap. 13. vers. 68. to the End. at the End of which he promises, *If God would let him live a while, he would sufficiently declare and explain St. Paul's Election and Predestination*. But he was hindered writing farther, the Book being taken from him presently after those Words were written by him, and so *that* Book never had any more added to it, but remained unfinished: This was in the Year 1612.

But in the Year 1619, he supplied the *Defect* of that in the *Three Principles*, and in the *Threefold Life* of Man.

And in the year 1620, he proceeded farther, in the forty Questions concerning the *Soul*; and in the Treatise of the *Incarnation* of Jesus Christ.

In the Year 1621, having been opposed at a Conference with some Friends by *Balthasar Tilken* about *Election*, and some other Matters in his Writings, he wrote an *Apology*.

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by in Answer to him concerning that, and the Person of Christ, and of *Mary* in the same Book, and sent a Copy of it with a *Letter* to a Friend, in July, being the 17th in his Book of Epistles, and ~~two~~ others the next Day, being the 16th and 18th, which for the Reader's Benefit he is desired to peruse.

In the *Mysterium Magnum* is largely treated on that Subject of Election, where he mentions *Cain and Abel, Ismael and Isaac, Esau and Jacob*. Dated in 1623.

After that he wrote this present Treatise of *Election* in full Satisfaction of his first Promise in 1623. And the next Day he wrote the small *Appendix* at the End of this Book, concerning *Repentance*, in order to the making our Calling and Election sure: And a few Days after he wrote the 20th and 21st Epistles on the same Subject; and a little after he wrote the 13th Epistle, shewing how *Temptation* and Trouble of Mind may be remedied, which usually arise through the Dissatisfaction about God's *Decree of Predestination*: The Pieces here mentioned will give Light to the understanding this Book the better: But his own Testimony concerning this above the rest, is thus expressed in his

* Clavis in Vol. 2. vers. 219. *Clavis*, where he says; *The Treatise of Election of Grace has a sharp Understanding, and is one of the clearest of our Writings.*

One *Hinderance* that has kept Men off from the Way to *decide* Differences, and to know the Meaning of the Scriptures, has been their retaining and mentioning only such Things, as have made People *never mind* the Meaning of those Texts which are most material and necessary for them to know, concerning the Word which is Christ and God.

* John Chap. 1. *In the Beginning was the Word, and the Word was with God, and God was the Word, all Things were made by it, and without it was nothing made that was made; in it was Life, and the Life was the Light of Men: Also, the Light shineth in the Darkness, though the Darkness comprehendeth not the Light; this is the true Light which enlighteneth every Man coming into the World; it was in the World, and the World was made by it.*

* Psalm 4. 4. These Texts are *seldom* pressed or considered, but those Arguments that can be collected concerning the *written Word* of God the Holy Scriptures, and chiefly what they call *the Word preached* by the Teachers in Pulpits are urged so much, that People are ready to understand the Texts concerning the substantial Word of God, the Word of his Power, the Word of Prophecy, the Word in our Hearts, whereby we should examine, and commune with our Hearts and be still; also the creating Word, the Word of Wisdom, the Word of Life; as meaning the Scriptures *only*: And Men are so violent as to account him a Heretic or Blasphemer, that shall be supposed once to *question* their Opinion in his Mind: And thus in part the true Understanding comes to be veiled from People's Eyes.

Some of the learned also are very *unwilling* to take so much Pains as to read and consider any Thing that is offered to their View; though some sincere Lovers of good Literature have by reading this Author found that which is *more excellent*, than what they and others had spent their Time in for a long Time together; because these account themselves filled so full with their *present* Wisdom and Knowledge, that they have no *Room* to desire any other, especially that which cannot be attained without casting away the high Esteem of what they have laid up as a *Treasure* to themselves already; and so every little Difficulty of *uncouth* Words or Phrases, and Expressions which they cannot presently see to fit and square with their former Building, makes them unwilling to be troubled about that which they think themselves to have more and *better* Knowledge of already. And thus they block up their own Way to inestimable Treasure which they know not of, and others not so learned attain, and they might have in great Abundance.

Another Bar the Learned have, which is, that they will not allow of reasoning and proving by *Similitudes*, because such are not demonstrative *logical* Proofs according to the Requisites of that Art. But he that was greater than *Solomon*, our Saviour himself, chose to teach in *Similitudes* the highest and most precious Wisdom, *bidden* under such

teaching: and if the Writings of the holy Prophets and Apostles be examined, it will appear that there is not the *least Thing* done in this World but by way of Similitude signifies and teaches us somewhat of the most *transcendent* and richest Mysteries of Eternity: All Visions which were the clearest Revelations were represented in something or other in part, or in the whole, *like* that which is in this outward World, though the Thing representing is but a *Shadow* in respect of the inward *Substance* that is resembled by it, as Christ and Faith are a Substance, and a Rock is but a Shadow; and the holy Spirit, the Word, and God, and the Divine Nature are *much more* a Substance; and the Things in this World resembling them scarce so much as an exact Shadow of them: So also the Sun of Righteousness, the City of God, the Trees in the Paradise of God, the fallow Ground of our Hearts, the Grain of Mustard Seed which the Kingdom of Heaven is *represented* by and likened to, a Steward, a Husbandman, a Door, a Vine, a Sheep-fold, a Candle set upon a Table, or put under a Bushel, a seething Pot with the Scum ^{Ezek. 24. 6.} rising up, a Rose, a Lily, Briars, Thistles and Thorns, the seven Stars, the Dragon, ^{Hosea 5. 14.} the Woman, the Candlesticks, the Temple, the Moon, Rivers, Fountains, Fire, Brimstone, &c. *every one* of these denotes to us some Mystery or other in the *spiritual* World, as will in due Time come to be manifested, which we could know nothing of, only by way of Similitude, but it is the *Spirit* alone that teaches the Mystery by and from them; neither can we apprehend the Demonstration of that which we *never* saw but by Similitude in those Things which the outward Man has seen or conceived, our Minds are *opened*, as the Understanding of a Child is in Learning; and we must be as Children to all our great Knowledge, or else we cannot be taught any *new* Thing that is beyond our former Reach, Apprehension, and Capacity; but when the Similitude is declared and weighed, the Knowledge of the Thing itself will be the more *easy*, and then the Demonstration of it may be briefly and exactly made by such as are Teachers in Christ's School to Scholars *exercised* in some Degree in such spiritual Matters: Otherwise that of our Saviour may well be asked them, saying; * *If ye believe not when I tell you earthly Things, how shall ye believe if I tell you Heavenly Matters?* ^{John 3. 12}

This may be a just Plea for this Author's teaching the Mysteries of Divinity by Examples and Similitudes of *natural* earthly Things: and in them he lays open his Ground of interpreting the Holy Scriptures, by which Men try the *deepest* Questions and Controversies in Religion, that the seeming Differences therein may be cleared and composed; that all may *understand* them rightly, all Christians, Jews, and Heathens, and so prize them as they ought. In his own Preface he sets down to this Effect; that the Supposition that God is *only* afar off in a Heaven above and beyond the Stars and Firmament *exclusively*, and not in every Thing, and every where present as to himself *Substantially* and totally, with all that is in Essence in the Unity of the Deity, and Trinity of Manifestation in his whole Kingdom, Power, and Glory, though as to the Creature *not* discernible or *perceptible*, but by his Word revealing himself in and to the Creature according to its Kind, is the only *Cause* why Men cannot satisfy themselves in that great Secret *Arcanum* of *Predestination*, and other high and necessary Mysteries mentioned in the Old and New Testament.

The *Heathens* would esteem the Scripture, if it was but hinted to them that they might consider it, that what is mentioned and contained therein, and of which it chiefly is appointed to testify, is *the same* with that which is in their very *Hearts*; they would rejoice to hear the lively Demonstration and Effects of that God and his Graces, that lie as a deep Fountain and Well-spring hidden in their own Souls, and then they would soon taste *the eternal Gospel* of the Love of God shed abroad in their Hearts upon reading the Holy Scriptures, if they were shewn how all lies within them in their Hearts and Souls.

The *Jews* also cannot be fully persuaded that Jesus Christ, whose Name is *Immanuel*, is and was the true *Messiah*, that they cannot *perceive* the Truth, but by understanding *how*

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the promised Seed was by God put into, or rather raised up or caused to *sprout forth* in the Soul of *Adam* and *Eve* after the eating of the forbidden Fruit; and so was Salvation to *all Men* continually taking Effect in those who became the Off-spring of that Seed by forsaking their Sins, and being obedient to that Seed of God, the Word of Life, the Word of Promise, which is the Word of *Grace*, the Word of God, the Commandment, his Testimonies, his Ways, Statutes, Precepts, Judgments, which are so much pressed in *Moses* and in the *Psalms* of *David*: And all this is *Christ in them*: As to which Seed in the Line of the Covenant according to the Manifestation in the Flesh, Christ Jesus their Messiah and our Saviour *came* and took our Nature born of *Mary*, and finished our Redemption in a *human Soul*, such a one as all ours is, and therefore he condescends so low to call us his Brethren, though in him dwelt the Fulness of the Godhead bodily: And so he wrought and *perfected* our Salvation, and all should in him be Partakers of the *Divine Nature*, that were born again, and grew up in him, that is, in his Grace and Covenant in their Souls, so that he might rule in them to the subduing the Seed of the Serpent, the Lusts of the Flesh in *any* whoever they are. And this is that Light that enlightens every Man, even every Heathen, Jew, and Christian, at the Instant of taking the *Life* of the Soul in the Womb, so *coming into* the fleshy Substance of the Elementary Body of *this World*.

The Word of the Lord does not contradict itself, neither in its Operation in the *Works* of the outward World, nor in the *inward* Teachings of the Holy Spirit in the Soul, nor in the *written* Word of the Holy Scriptures, which were written as holy Men spake as they were moved by the Holy Spirit; which neither reaches, *nor can* teach any other than what the Holy Word speaks, from whence the Spirit proceeds. Therefore the *Essential* Word is to be considered in every Respect, before Men be able to decide a deep Controversy, Question, or Doubt in any Matter *fundamentally*: And we see that God's Ordinance in the outward World which we call Providence, does in Nature appoint what Profession and *Condition* of Life every one shall have; and upon this was *Caiaphas* High Priest that Year in which Christ was crucified, though he was *inwardly* a *Conspirer* against Christ; and so was *Judas* appointed to be one of the Apostles, though inwardly he was a *Devil*: So *King Saul* was among the Prophets; so also there are many *false Apostles* gone into the World, and many *false Christs*: but the true ones are what they are in Spirit and Truth in the inward hidden Man of the Heart: Therefore every one should labour to be that in *Spirit*, Mind, Soul, and Affection in his honest outward Calling, or Office, low, or high, which is right in the Sight of God according to his Word and Ordinance, which he is outwardly called to, and not under Pretence of the outward Calling think he is such without the Spirit; nor should he despise, and conspire against those who are *such* in Spirit, though not in the outward Calling at all: For most of the eminent Prophets, and so of the Apostles, Disciples, Evangelists, Elders, Bishops, Overseers or Pastors, Doctors or Teachers, have not been called from the Schools of the Prophets, nor from among the Learned or Noble, though some of them have been so; and those were called of God as was *Moses*, *Aaron*, *David*, *Peter*, *Paul*, *Timothy*, *Barnabas* and others. And so were the greatest Part of those called, who were the first Writers of the Books of the Old and New Testament.

We may observe, that as the *inward* substantial Seed of the Promise, the Seed of God, was hidden and suppressed in the Off-spring of *Adam* and *Eve*, except only in the Line of the Covenant going along through the Loins of many *sinful* Parents, even to *Mary*, the Mother of the *Messiah*, *Jesus* *Christ* the Son of God, who was the Son of *Adam*, who was also the Son of God: But the Seed continued under the *evil* Life and *Conversation* of the old World before the Flood, though they had the Preaching of *Adam* himself, and *Abel*, *Setb*, *Enoch*, *Noah*, and others: And after the Deluge they were *more* depraved, though under the Preaching of *Noah*, *Shem*, *Heber*, and others till *Abraham*, to whom God sealed his Covenant of Promise with *Circumcision*, for a stronger

חַיִּים
 ὁ Χριστός
 unctus,
 Anointed,
 John 1. 41.
 Luke 3. 38.

Teaching to the outward Man, observed by *Isaac*, *Jacob*, and his Sons the twelve Patriarchs till *Moses* who was raised up by God, and received a further external clear Teaching, in the Institution of the *Passover* as another Seal of the Covenant; also in giving the *Law* of the Ten Commandments, which the outward Man had so darkened in the inward Heart almost of every one, very few excepted; also in the Law of Sacrifices and other *Ceremonies*, with the *Judicial* Law for Government of God's own People: And this Dispensation remained all along among a wicked and stiff-necked Generation in the World under the *Evangelical* Teachings of the Prophets, till Christ himself; under whose outward Teaching, while he was upon the Earth, Men were so *very wicked*, that according to his own Parable, when the Lord sent his Son to the Vine-dressers, thinking they would have revered him, they said this is the Heir, let us kill him, and the Inheritance shall be ours; and so they *killed him*, and cast him out of the Vineyard, at this Time, as it was necessary to help the outward Man: That the inward Word might grow in him *greater* Teaching was afforded, than in the Time of *Moses* or *Solomon*, being then incarnate, by the Ministry of *John* the Baptist, and by his own most significant Institutions and Instructions, and yet the Apostles could not apprehend, or remember what he told them, nor bear what he would have taught them before his Death, nor till the Comforter, the Holy Spirit was sent after his Ascension and Glorification; which should bring to their Remembrance whatever he had told them. And then this great Manifestation of the Power of God did so spring and spread, that many were converted by it, that were not prevailed with by the former Teaching; and it reached to *Saul*, who was also called *Paul*, and made an Apostle of the highest Mysteries to the Gentiles, and that was brought to his Knowledge by the Holy Spirit, which he had *never heard* from Christ as the other Apostles had; and by his Preaching the Gentiles became Christians. But in the Age following the Wickedness of nominal Christians was like that of the *Jews* before, which caused the Ark of the Testimony, the Book of the Law, their Temple, City, and Country, and every *excellent* Thing they had to be taken away or destroyed; and so these Christians caused that the powerful Effects of the Holy Spirit were *withdrawn* after the Decease of those first Preachers and faithful Brethren, till at length thick Darkness spread itself over all Nations, and there was only left some of the holy Men's Writings contained in the Old, and some in the New Testament, which were brought forth to Light, and put together in a *Book*, the understanding of them being small in the following Ages, except in those that suffered Martyrdom, who declared the Power thereof by mighty Wonders: And *much Teaching* successively began to spring up; yet the Holy Scriptures were not so *narrowly* looked into, nor so publicly divulged till the Time of *Luther* who was instigated and assisted by a little Book called *Theologia Germanica*, the German *Theology*, and the Sermons of *Tbaurer*, most excellent in their Nature, and compiled in the obscure Times before him.

And then *Calvin* arose and many others afterwards, still prying more into the Letter of the Scripture, whereby a Diversity of *Questions* were raised in Divinity, though not fully decided and resolved to the Satisfaction of differing Parties, by the Pains of all that have laboured in *Scholastic* Learning to this very Day; which has caused some to apprehend, that the Time was not yet come for the clear Discovery of such Things. But this Point of *Predestination* is accounted the most hidden from the Knowledge of Men for the most part; tho' there are those that to the great Comfort of their Souls have had most Mysteries *cleared* to them in this Author, and *this* among the rest in this Treatise of his; which raises a Hope in them that the Time is not far off, wherein all the Mysteries of God shall be manifested, and the Manner perceived how this will be effected in its Season; and further they have found that it is true of this Book 'the more Men read it, the better they will like it; and following the Advice given therein, they will find the Key that unlocks all Mysteries.

PREFACE to the READER.

If the *inward Word* be chiefly considered in the reading and searching of the Scriptures, it will render them more plain and delightful to the Relish of our Souls, if there be any Sense or Feeling of God's being in our Hearts; as in this following Instance,

* Heb. 1. 1. wherein we may observe; that *formerly God spake by the same inward Word, at sundry Times, and in divers Manners to the Fathers by the Prophets, as in Dreams, Visions, Voices; but in these last Days, (this was spoken in the Time immediately after Christ's conversing on the Earth) he has spoken to us by his Son, and that not to be meant only as he was in the Flesh, but by his Spirit, by which the Divine Revelations of the Mysteries of the New Testament are shewn to be in a far more precious Way than those of the Old: The*

* Pet. 1. 17, 18, 19. Apostle *Peter, who heard a Voice from Heaven out of the excellent Glory of Christ in the Mount, says; We have also a more sure Word of Prophecy. The Prophets had Voices and in several other Ways, Things manifested to them by the Word of Prophecy: Some other of the Apostles heard this Voice likewise in the Mount; but he says, We, which may be himself and the other Apostles and faithful, have also as well as the Prophets had, besides the Voices from Angels or God himself externally, a more sure Word of Prophecy. What is more sure than the ingrafted Word, which is able to save our Souls, which is*

* Rom. 10. 8. Christ in us, *the Word of Faith, whereby we are saved? This the Apostle Paul says,*

* 1 Pet. 1. 25. *We teach; and which the Apostle Peter calls The Word of the Lord which endureth for ever; and saith, it is the Word of the Gospel which the Apostles preach, which must needs be the inward Word of Prophecy: For it is the Eternal Word, whereby all that have prophesied have been enabled and instructed, and no other; and seeing it is within the Soul itself, it is certain they had it, and in that was still the more sure to them: And the Faithful to whom the Apostle Peter wrote, had it manifest, giving Light to them in their Souls; otherwise if it had been related to them only outwardly without inward Light, they could not have taken Heed to it, in the Judgment of the Holy Spirit in the Apostle, according to his Saying to them, ye do well that ye take Heed to it, as to a Light shining in a dark Place, the same that shone in the Darkness, and the Darkness comprehended it not, viz. in their dark Souls, till the Day dawned, and the Day-Star arose in their Hearts. This Light lightening every one coming into the World, being the most sure Word of Prophecy to and in us all, we should be obedient to it, that after the Day-Star the Son of Righteousness may arise in our Hearts with Healing, Eternal Life and Salvation in his Wings.*

For though the Light be in all our darkest Hearts and Souls, and shines therein, yet if we take not Heed to it, we cannot comprehend the Light, or rather shall not be compre-

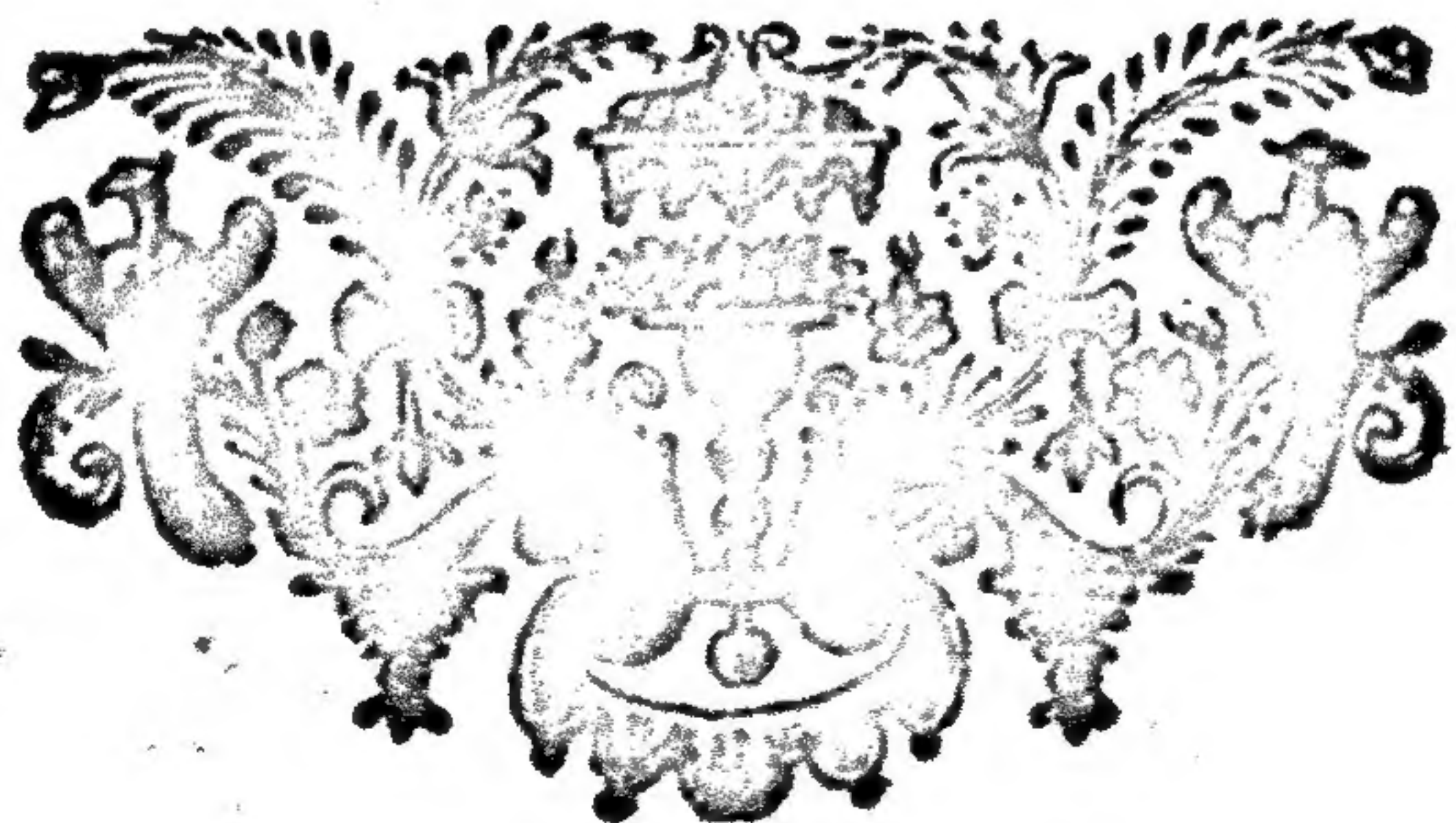
* Isa. 8. 20. hended by it; nor will the Day dawn, neither shall we have any *Morning in us* °, as the Hebrew Text in *Isaiab* expresses it; and then we cannot speak according to that Word which is the Law and Testimony, not that which is written with Ink, or in Tables of Stone, which endureth not for ever, but the Substance of it in the fleshly Tables of our Hearts, written by the Finger of God, when he created the Soul at the first Beginning of Life in the Womb: It is that which *endureth for ever*, as is intimated in the Psalms in this Manner, *the Testimonies of the Lord are very sure: He hath founded them for ever: David took them as an Heritage for ever: Every one of the Lord's righteous Judgments endureth for ever.*

He that mindeth this innate Word of Life will soon have a clearer Understanding of the Scriptures, and not only so, but at length attain what they themselves knew that spake and penned them; and as the Time of the World proceedeth further to its Limit, that shall be understood of the Eternal Word which neither the Angels, nor Prophets, nor Apostles knew, who saw what the Angels desired to look into, and were not able; for the Word of God is the utmost that can ever be possibly known at all; by this the Holy Men had their Knowledge, having it manifested to them in their Hearts; and their Knowledge has been expressed by their Words to them from the Beginning of the World,

and will be so to the End of it. And some of them wrote those Things in Books which have been preserved to us, that we might read those Writings of Men full of the Holy Spirit, which in them proceeded from the Father and the Son, viz. Christ whose Name is called *the Word of God*. The Words of those Men may be called the Words of God, and their Minds so instructed by the Divine Wisdom and Understanding may be called the Mind of God, or his Thoughts, Sense and Meaning, for they are not their own, but God himself, his Will, Mind, Word and Spirit, his Light, Wisdom and Understanding are manifested in theirs, and in all Men who speak or write of such Things with a true and real Knowledge of them, and they will be manifested in every one who is obedient and willing to be taught and enlightened thereby into a Holy Life; for God is the same yesterday, to-day, and for ever in the Souls of every one, and reveals his Secrets to his Holy People.

These Things, and much more are accurately discovered in this Treatise and others of the Author, in order to the clearing the Point of Predestination.

Which when I ponder in my Mind, I cannot but the more exceedingly prize, and most highly love the Divine Writings of the Holy Bible; and rejoice that God has bestowed so great a Gift and Endowment upon the blessed Child-like *Jacob Behmen*, that he should by his Writings lead us in such a simple Way to understand the Scriptures of the Holy Prophets and Apostles, which he has done in a fundamental and most convincing Manner.



THE HISTORY OF THE UNITED STATES

The history of the United States is a story of growth and change. From the first settlers to the present day, the nation has evolved through various stages of development. The early years were marked by exploration and settlement, followed by a period of rapid expansion and industrialization. The American Revolution and the Civil War were pivotal moments in the nation's history, shaping its identity and values. The 20th century brought significant social and political changes, including the rise of the New Deal and the Civil Rights Movement. Today, the United States continues to face new challenges and opportunities, but its core principles of liberty and democracy remain the foundation of its identity.

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A farther Comparing and Explanation of the Sayings concerning Election.

CHAP. XII.

A short Instruction concerning some Questions, which make Reason to err, supposing God burdens Man from a special determinate purposed Will; and how this is to be understood.

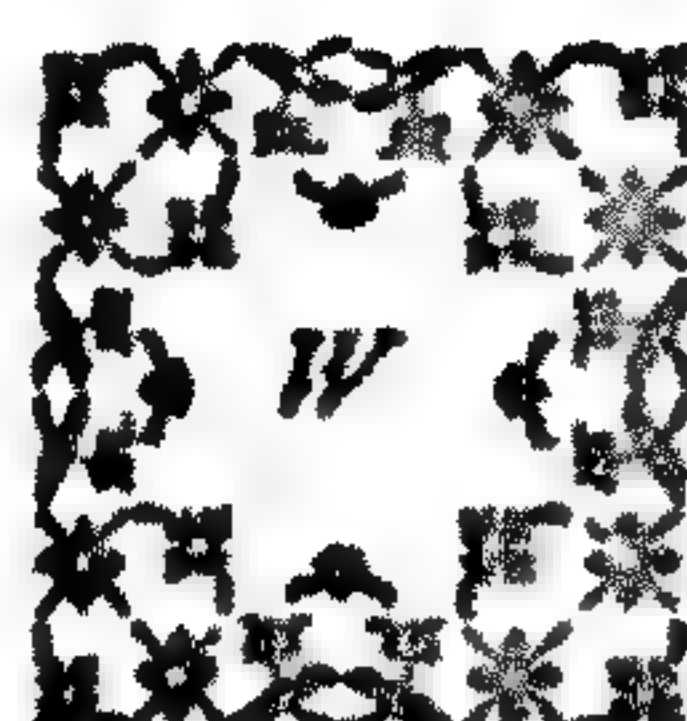
CHAP. XIII.

A summary Conclusion upon all these Questions.

AN APPENDIX.

Concerning Repentance.

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 *HEN Reason bears any thing said concerning God intimating what he is according to his Being, Essence, Substance and Will, it imagines in itself as if God were some strange thing afar off, dwelling without and beyond the Place of this World, aloft above the Stars, and governed only by his Spirit with an omnipotent Power in the Place of this World.*

2. *But it supposes that his Majesty in Trinity, wherein God is especially manifest, dwells in Heaven, without and beyond the Place of this World.*

3. *And thereupon Reason falls into a creaturely Opinion, as if God were some strange thing, and that he did before the Time of the Creation of the Creatures and of this World hold a Consultation in himself in his Trinity, by his Wisdom, to contrive what he would make, and to what End every thing should serve, and so has framed a predestinate Purpose in himself, what he would ordain every thing to be.*

4. *Whence the contentious Opinion is risen, of God's Determination concerning Man, as if God had in his Purpose or Predestination chosen one Part of Men for Heaven, to be in his holy Habitation, and appointed the other Part to eternal Damnation, in whom he will manifest his Wrath; and that contrariwise in the other which are his chosen and elect he will manifest his Grace.*

5. *And so it is thought he has in his Predestination made a Separation, that he might shew his Power both in Love and Anger: And therefore every thing must of Necessity be as it is.*

6. *That Part ordained to Wrath it is conceived are so reprobated and hardened by God's Purpose and Predestination, that there is no Possibility left for them to attain the Salvation of God, and on the contrary in the other there is no Possibility of Damnation.*

7. *And though the Holy Scripture speaks almost the very same Words, to which creaturely Reason assents, which understands not at all what God is; yet Scripture, on the other Side, speaks much more to the contrary; that God wills not Evil, nor has purposely by way of Predestination made any thing that is evil.*

8. *Both those Contraries, how they are to be understood each of them in its own Ground, we will give to the Christian impartial Readers, the Seekers and Lovers of the Ground and of the Truth, to unite and reconcile them; and establish the true Understanding: I say, we will give them a short Explanation to consider of, and present our Gift or Talents (as it is apprehended and laid hold on in the Grace of the highest Good) for them to examine with a good Intention.*

9. *Not meaning thereby to contend against, or despise any for their conceived Opinion, but for a Christian and brotherly conjoining and uniting of our Gifts which we have, bestowed upon any of us from the Divine Grace.*

10. *The Branches and Twigs of a Tree appear not in all things like in Form, and yet stand in one and the same Stock, and one gives and introduces Entity and Virtue into the other, and all flourish and rejoice, blossom and bear Fruit in one Stock, there being no Grudging and Dislike*

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of their Strength and Dissimilitude; but each Branch labours to bring forth its Fruit and Harvest.

11. So it may also well be with our unlike differing Gifts; if we introduce our Desire into the right true Mother, as into our Stock, and each Branch of the Tree afford the other its Virtue in good Will.

12. We must not bring ourselves into Selfishness, and into our own Lust of Self-Love, as going forth in Pride, willing to be above our Mother in whom we stand, and above all her Children, and be a Tree of our own.

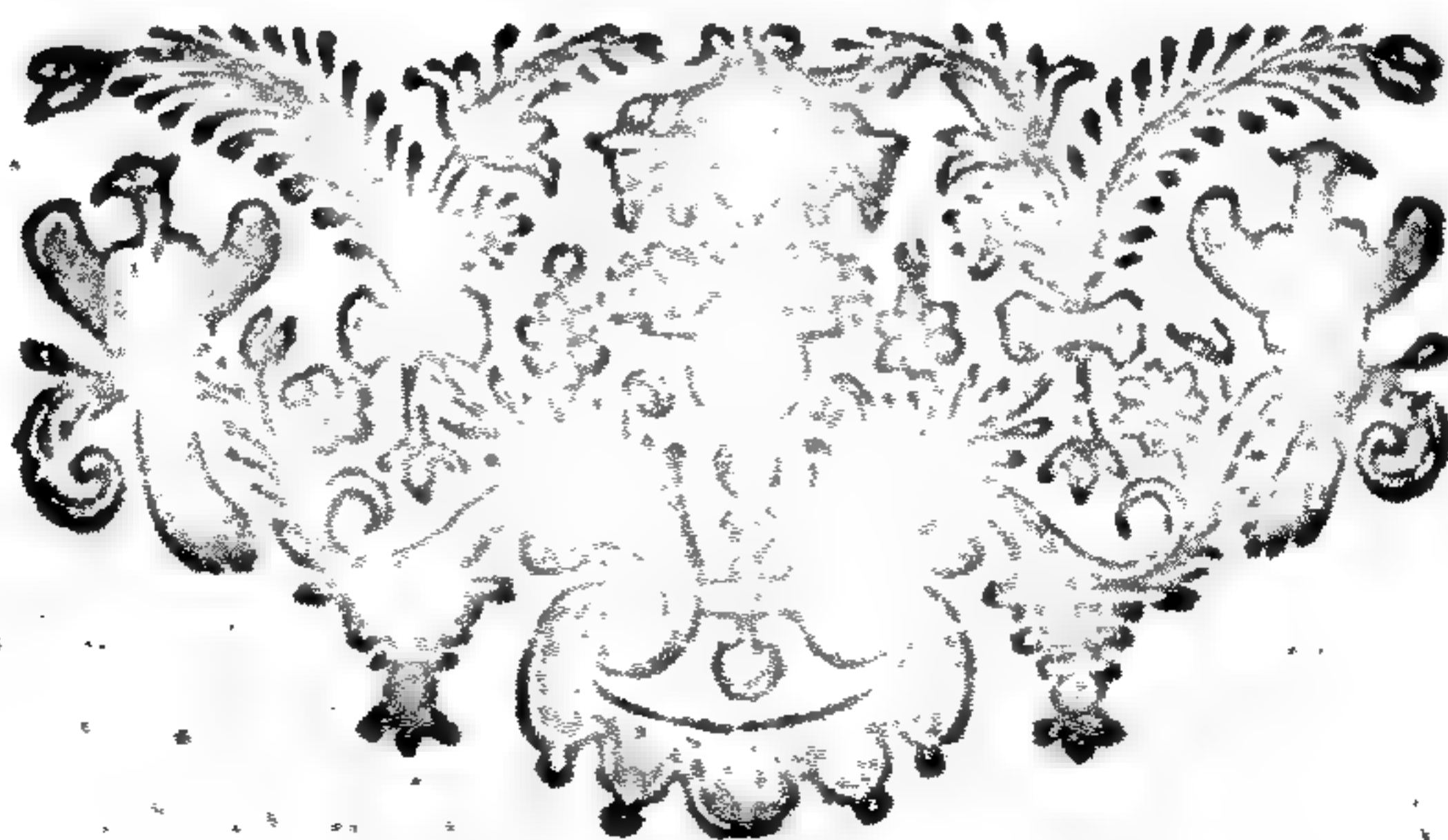
13. Neither are we to receive into us the Devil's Poison and Venom or Infection of Self, and false or wicked magnetic Impression, whence Strife and Opposition, also Rents and Schisms and Divisions arise, so that one Twig of the human Tree rends and separates itself from the other, and affords them not his Ens or Being and Virtue, and exclaims against them for schismatical, sectarian, apostate, false and wicked.

14. It sets itself, and is known as a broken separated Twig before its Brother in a false Lustre or Shew: Whence the Multitude of Contentions among Men have risen.

15. Of all which we will signify what the Original of Contention is, and from whence Opinions and Divisions naturally arise; we will also signify what the true Ground of the only Religion is.

16. And we will shew from whence the Opposition from the Beginning of the World to this Time has proceeded, for the better understanding of the Divine Will, both according to Love and Anger; and how it is all fundamentally to be understood.


17. And we admonish the loving Reader to immerse himself in Divine Humility into God and his fellow Branch or Brother; and so he may read and conceive our received deep Sense and Apprehension, and be brought from all Error into the true Rest, wherein all things rest in the Word and Power of God. And we commend him into the working Love in the Ens or Being of Christ, and our well intended Will and Desire into his. AMEN.



E L E C T I O N.

The first Chapter.

Of the sole Will of God, and of the introducing his Substance of Revelation, or bringing it into Manifestation; and what the One Only God is.

1. OD says in *Moses*, in a manifested revealed • open Voice, to the People • That is, of *Israel* (among whom he introduced himself from his *bidden Secresy* in a manifest Sound after a *formed* creaturely Manner, and caused them to hear, that the Creature might apprehend him) saying, *I the Lord thy God am but one only God; thou shalt honour no other Gods besides me.* That is, such a Voice, as that the outward Man composed of the four Elements could hear him.

2. Also *Moses* says, *The Lord our God is an angry and jealous God, and a consuming Fire; and in another Place, God is a merciful God. Also his Spirit is a Flame of Love.* Exod. 20.

3. These seem to be contrary, in that he calls himself an angry God and a consuming Fire; and then also a Flame of Love, which can be nothing but only Good, otherwise he were not God, viz. the only Good. 2. 3. Deut. 4. 24.

4. For Men cannot say of God, that he is this or that Evil or Good, which has *Distinction* in itself, for he is himself without, or beyond Nature and Creature, and without creaturely Affections. Deut. 4. 31.

5. He has no Inclination to any Thing, for there is nothing *before him* to which he should incline, neither any Evil or Good.

6. He is himself the *Abyss*, without any Will at all: In respect of Nature and Creature he is as an eternal Nothing: There is *no* Passion or Pain in him, nor any Thing that can either tend to him, or deviate from him.

7. He is the one only Being, Essence, or Substance, and there is nothing either before him or after him, of which or *wherein* he could form or grasp a Will to himself.

8. He has also nothing that can generate him, or give to him: He is the *Nothing and All-things*, and is one only Will, in which lie the World and the whole Creation.

9. In him all is alike eternal, without Beginning, equal in Weight, Measure, and Limit: He is *neither* Light nor Darkness, neither Love nor Anger, but is the eternal ONE: Therefore says *Moses*; *The Lord is one only God.*

10. This unsearchable, inconceivable Will without Nature which is only one, having nothing before it, nor after it, which in itself is but one, which is as nothing, and yet all Things; this is, and is called the one only God, which conceives and finds himself in himself, and generates God of God.

11. Thus the *first* only Will without Beginning, which is neither Evil nor Good, *generates in itself* the only eternal Good, as a comprehensible Will, which is the Son of the abyssal bottomless Will, and yet is equally eternal in the unbeginning Will.

12. And that *second* Will is the first Will's eternal Perception and Finding, wherein the Nothing finds itself to be Something in itself.

13. And the unsearchable, *viz.* the bottomless Will, goes forth through its eternal found, or invented Will, and brings itself into an eternal *Visibility* of itself.

14. Thus the *bottomless* Will is called the Eternal FATHER.

15. And the *conceived* Will of the Abyss is called his generated begotten or innate SON; for it is the ENS or Being of the Abyss, in which the Abyss conceives itself in a Ground or Foundation.

16. And the *Exit* of the bottomless Will, through the conceived *Ens* or Being or Son, is called SPIRIT; for it drives the conceived *Ens* or Being forth from itself, into a moving or *Life* of the Will; as a Life of the Father and the Son.

17. And that which is gone forth is the Longing or *Delight*, *viz.* that which is found by the Eternal Nothing, wherein the Father, Son, and Holy Spirit, or the Deity finds and beholds itself, and it is called God's *Wisdom* or *Visibility*.

18. This threefold Being, Essence or Substance in its Birth, in the *Visibility* of itself in the *Wisdom*, has been *ever* from *Eternity*, and possesses in itself no other Ground or Place but *only itself*.

19. It is one only Life, and one only Will, without *Desire*, and is neither thick nor thin, neither high nor deep: It is neither Space, Time, nor Place; neither does it possess in itself either thick or thin, high or deep, Space or Time, but is through all and in all, and yet is to all as an *incomprehensible* Nothing.

20. As the Influence of the Sun works in the whole World, in all Things, and through all Things, and yet that all cannot take any thing of the Sun, but must be his *Patient*, and operate with the Virtue and Power of the Sun; in such a Manner is God to be considered as what he is, *without* Nature and Creature in himself, in a Self-comprehensible *Chaos*, without Ground, Time, and Place.

21. Wherein the Eternal Nothing comprehends itself in an *Eye*, or *Eternal Seeing*, for its Self-*Visibility*, *Perceptibility*, and Capacity of being found.

22. Whereupon Man *cannot* say that God has *two* Wills, the one to Evil, the other to Good.

23. For in the creatureless Deity, without Nature, there is no more but *one* only Will, which is also called the *one* only God.

24. Who also in himself wills no more but only to find and comprehend himself, and to go forth from himself, and so with the *Exit* introduce himself into a *Visibility*.

25. Wherein Men may understand the Trinity of the Deity together with the *Glass* of his *Wisdom*, as the *Eye* of his Vision, or Intuition.

26. Wherein all Powers and Virtues, Colours, Wonders, and Beings in that one only *Wisdom*, in equal Weight and Measure without Properties, are understood, as *one* only Ground of the Being of all Beings.

27. A Delight or Longing found in himself to *Something*: A Delight or Longing to the Manifestation, Revelation, or finding of Properties.

28. Which Delight, Longing, or *Wisdom* in itself, in the first Ground, is yet wholly *without* Properties: For if there were Properties, then there must be also something that affords or causes distinguishing Properties.

29. But now there is *no Cause* to the producing the Divine Delight, Longing, or *Wisdom*, but barely and only the one only Will, *viz.* the one only God; which h.m.self introduces himself into a Trinity, *viz.* into a *Comprehensibility* of himself.

30. Which Comprehensibility is the *Centre*; viz. the Eternal comprehended ONE, and is called the Heart or Seat of the Eternal Will of God, wherein the Abyſs poſſeſſes itſelf in a Ground, which is the ſole and only Place and Seat of God.

31. And yet in no Poſſibility of Partition, Separability, or Diſtinction; it is alſo totally unmeaſurable, without any Form or Similitude, for there is nothing before it that can be likened with it.

32. This Heart or Centre of the Abyſs is the Eternal *Mind*, viz. of the Will, and yet has nothing before it, that it can will, but only the one only Will that comprehends itſelf in this Centre: The firſt Will to the Centre, has alſo nothing that it can will, but alone this one only Place or Seat of its Capability of finding itſelf.

33. Thus the firſt Will is the Father of its Heart, or the Place of its finding, and a *Poſſeſſor* of that which is found, viz. of its innate or only begotten Will or Son.

34. The bottomleſs unfathomable Will, which is the Father and Beginning of all Beings, generates in itſelf a Place of Comprehensibility, or, as may be ſaid, poſſeſſes the Place; and the Place is the Ground and Beginning of every Being, and reſpoſſeſſes the unfathomable Will again, which is the Father of Beginning to be a Ground.

35. Thus is the Father and his Son, viz. the Place to *Self-hood*, one only God, having one only Will.

36. Which one only Will in the comprehended Place of the Ground or Foundation, goes forth out of itſelf, out of the Comprehension; wherein with its *Exit* it is called a Spirit.

37. And the one only Will of the Abyſs divides itſelf with the firſt eternal unbeginning Comprehension into a *threefold Operation*, and yet continues but *one* Will; viz. the *firſt Will*, which is called Father, * operates or generates in it the Son, viz. the Place or Seat of the Deity. * Produces or effects.

38. And the Place or Seat of the Deity, which is the Father's Son, operates in itſelf in the Perceptibility the Powers and Virtues of the Wiſdom, all which Powers ariſe in the Son.

39. And yet here all Powers are but one only Power, and that is the perceptible in-ventible *Deity* in itſelf, in its own Will and Being, without any Separability or Diſtinction.

40. Theſe ſound, generated, effected or operated Powers, as the *Centre* of the Beginning of all Beings, the firſt Will, which is called Father, breathes forth in the Perceptibility of itſelf out of the *one* only Power, which is his Seat or Son out from itſelf, after that Manner as the Sun-Beams ſhed themſelves forth out of the *magick Fire* of the Sun, and manifeſt the Power, Virtue, or Influence of the Sun.

41. And ſo that *Exit* is a *Beam* of the Power of God, as a moving Life of the Deity; wherein the unfathomable Will has brought itſelf into a Ground or Foundation, as into a Power of willing, and that *breathes forth* the Will to the Power, out from the Power. * Or ſtirring.

42. And the *Exit* is called the Spirit of God, which makes the third Operation or *Effect*, viz. the Life or ſtirring in the Power.

43. The fourth Operation now is performed in the out-breathed Powers, viz. in the Divine Viſibility or *Wiſdom*, wherein the Spirit of God, which riſes out of the Powers with the out-breathed Powers, as with one only Power, plays with itſelf.

44. Where it introduces itſelf in the Powers, into *Formations* in the Divine Delight and Longing; as if it would introduce an *Image* of this generating to the Trinity into a ſeveral diſtinct Will and Life, as a Modelling of the one only Trinity.

45. And that imprinted Image is the *Delight* or Longing of the Divine Viſibility; and yet a Man muſt not here underſtand a comprehenſible creaturely Image that may be circumscribed; but the Divine *Imagination*, viz. the firſt Ground or Foundation of the *Magia*, out of which the Creation has taken its Beginning and Original.

• Pſychical.

• Gen. 1. 26.

27.


46. Also in that *Imprinting* of the *magic* Comprehension in the Wisdom, is understood the angelical and *ſoul*iſh true *Image* of God, where *Mofes* ſays, *God created Man in his Image*, that is, in the Image of this Divine *Impreſſion* according to the Spirit, *and in the Image of God created he him*, as to the Creature, of the created corporeal Imagibility, or Figure.

47. So alſo it is to be underſtood of the Angels, according to the Divine Being out of the Divine Wiſdom, but the *creaturely* Ground and Foundation ſhall hereafter be ſignified, wherein the Properties lie.

48. In this forementioned Recital, we underſtand very briefly and ſummarily what God is, without and *beyond* Nature and Creature, where *Mofes* ſays, *I the Lord thy God am one only God*.

49. Whoſe Name in the ſenſual or ſenſitive Tongue, wherein this Divine Generating in the Powers of the only Wiſdom introduces itſelf into a Comprehension of an *Image* of itſelf, is called JEHOVAH, as an imprinted Delight or Longing of the Nothing into ſomething, or the Eternal ONE.



50. Which in a Manner might be deciphered with ſuch an Image or Figure , and yet it is not a *meaſured* or divided Image or Substance; but this is for the Mind to conſider of.

51. For this Imprinting in itſelf is neither great nor ſmall, and has no where any Beginning or End; but only that the Divine Delight or Longing *introduces* itſelf into a Substance of its Viſibility, as into *Creation*.

52. Yet in itſelf the Imaging or Figuration is *endleſs*, and the Formation not circumſcriptive; as the Modelling in *Man's Mind* immeaſurably ſtands perpetually in a continual Form, wherein innumerable Thoughts may model and conceive or frame themſelves in one only Mind, which yet in the earthly Creature ariſe for the moſt part from the Fancy of the *ſtarry* Mind, and not from the Powers of the inward Ground of the Divine Wiſdom.

53. Here we will intimate to the Reader, that God in himſelf, ſo far as he is called God, without and beyond Nature and Creature, has *no more than one* only Will, which is to give forth, and generate himſelf.

54. God JEHOVAH generates nothing but God, that is, he generates only *himſelf*, as Father, Son, and Holy Spirit, in the one only Divine Power and Wiſdom.

55. As the Sun has but one only Will, which is, to give forth itſelf, and with its Deſire in all things to preſs forth and grow, and to *beſtow* Life, Power, and itſelf in all things; ſo in like Manner alſo is God without Nature and Creature the one only Good, that cannot give or will any thing but God or *Goodneſs*.

56. Without Nature and Creature he is the greateſt *Meekneſs* and Humility, wherein is no Way, Foot-ſteps or Prints poſſibly, either of any Will to good or evil Inclination; for there is neither Good nor Evil before him.

• Or Being,
• or Eſſence,
• or Substance.

57. He is himſelf the Eternal only Good, and a Beginning of every good *Thing* or Will; neither is it poſſible that any Evil at all can penetrate into him, in as much as he himſelf is the one only Good; for he is all Things, and beyond him is nothing.

58. He is in himſelf an operative ſubſtantial Spiritual Power, the higheſt ſimpleſt Humility and *Well-doing*, alſo feeling Love, pleaſing good Reliſh in the Senſe, the ſweet generating, well and delightful Hearing.

59. For there all Senſes qualify and *operate* in equal Harmony and Agreement; and there is no other than an amiable Boiling or Springing of the Holy Spirit in the one only Wiſdom.

60. Concerning which, a Man *cannot* ſay he is an angry God; neither that he is a merciful God; for in this, there is *no* Cause of Anger, nor any Cause of Love to any

Thing, for he is himself the one only *Love*, which in meer Love generates himself, and introduces himself into *Trinity*.

61. For the first Will, which is called Father,* loves its Son, viz. its Heart of its own Manifestation, because it is its *Perceptibility* and Power.

62. Even as the Soul loves the Body, so in like Manner does the comprehended Will of the Father love his Power, and *spiritual Body*, viz. the Centre of the Deity, or the Divine Somewhat, wherein the first Will is somewhat.

63. And the Son is the first Will's, viz. the Father's *Humility*, and desires again mightily the Father's Will; for without the Father he were nothing; and he is rightly called the Father's Longing or *Desire* to the Manifestation of the Powers, viz. of the Father's Taste, Smell, Hearing, his Feeling, and Seeing.

64. And yet a Man must not here understand any Division or Distinction; for all the Senses lie in *equal* Weight in the one only Deity; only consider, that these Senses, which arise in the Ground of Nature, exist, in that the Father speaks forth these Powers from himself into Separability or *Distinction*.

65. And the Holy Spirit is therefore called *Holy*, and the Flame of Love, because he is the out-going Power from the Father and the Son, viz. the moving *Life* in the first Will of the Father, and in the second Will of the Son in his Power, and because he is a *Framer*, Worker, and Driver on in the outgone Longing of the Father, and of the Son, viz. in the Wisdom.

66. Thus loving Brethren, ye poor Men confounded by *Babel*, which has seduced you through Satan's Envy, mark this: When Men tell you of three Persons of the Deity, and of the Divine Will, know *that the Lord our God is one Only God, that neither wills, nor can will Evil*.

67. For if he did will some Evil, and also did will some Good in himself, there were then a *Rent* and Division in him; and so there must be something that was the Cause of Contrariety.

68. But there being nothing *before* God, therefore there is nothing that can move him to any thing; for if any thing did move him, then were *that* before and greater than himself, and it would be, that God was at *odds*, and divided in himself, and then also that must be moveable from a *Beginning*, since it did move itself.

69. But we tell you, in or according to the Saying of the Only O N E, that the Being, Essence, or Substance of God, so far as he is called God, is understood to be *without* Ground, Place, and Time, dwelling in himself, and not to be considered as in any several *distinct* Place, with a separated Dwelling *apart*.

70. But wilt thou know where God dwells, take away Nature and Creature, and then God is *All*; take away the out-spoken formed Word, and then thou seest the Eternal *speaking Word*, which the Father speaks forth in the Son, and thou seest the hidden *Wisdom* of God.

71. But thou wilt say, I cannot take away Nature and Creature from me; for if that were done, I should be nothing, therefore I must thus represent the Deity by an Image or *Resemblance*, because I see that there is in me Evil and Good, and so also, it is to be understood in the whole Creature.

72. But hearken my Brother, God says in *Moses*, * *Thou shalt make thee no Image of my* * Exod. 20. God, *neither in Heaven or upon the Earth, nor in the Water, nor in any Thing*, to signify 4. *Levit. 25.* that he is no Image, nor wants any Place to dwell in, neither should Man seek for him 8. in any Place, but only in his formed out-spoken or expressed Word, viz. in the Image of God in *Man himself*.

73. As it is written, * *The Word is near thee, viz. in thy Mouth and Heart*.

* Deut. 30. 14

74. And this is the right and nearest Way to God; for the *Image of God* to sink down in *Rom. 10. 8.* itself from all imprinted Images, and forsake all Images, Disputation, and Contention in

itself, and depart from Self-Will, Desire and Opinion, and immerse itself meerly and solely into the Eternal One, viz. into the clear *single Love of God*, trusting therein, which he has after the Fall of Man in Christ introduced into the *Humanity* again.

75. Thus I have therefore somewhat largely represented, that the Reader might learn to understand the right and first Ground, what God is, and wills; and that he *seek* for no evil or good Will in the One only creatureless God, who is without Nature, also that he *go forth* from the Images of the Creature, when he will consider God, his Will and the Eternal speaking Word.

76. And when he will consider from whence Evil and Good proceed, whence God calls himself an angry, zealous, or jealous God, he must turn himself to the Eternal Nature, viz. to the out-spoken or expressed compacted *formed Word*, and then to the Nature, viz. the *beginning temporal Nature*, wherein lies the Creation of this World.

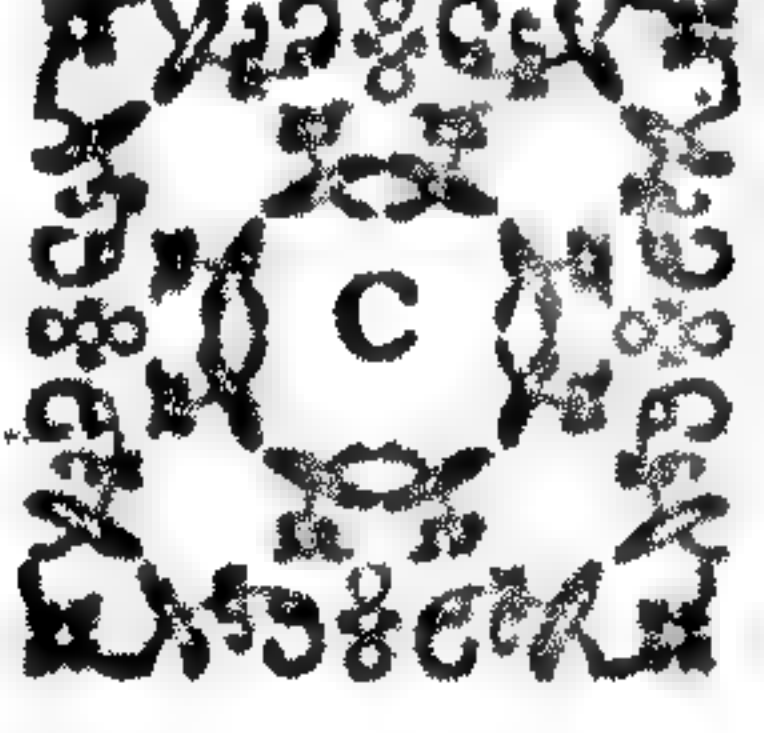
77. Therefore now we will inform the Reader further concerning *God's Word*, which he expresses from his Powers, and shew him, 1. The Separation, viz. the Original of Properties, whence a good and evil Will arise.

78. And 2. To what End this must be inevitably so.

79. And 3. How all things stand in such a Condition. And 4. How Evil arises in the Creature.

The Second Chapter.

Of the Origin of God's Eternal Speaking Word: And of the Revelation or Manifestation of the Divine Power; viz. of Nature and Property.

1.  CREATURELY Reason stands in the *formed*, comprised, expressed, or out-spoken *Word*, and therefore is an imaged figured Substance, and thinks always God also is an Image, or figured Substance, having some *Shape* or other, that can irritate and introduce himself into Properties to Evil or Good, in like Manner as itself has imagined concerning this high *Article* of the Divine Will.

2. And 1. It supposes that God has from Eternity framed in himself a *predestinate* and predeterminate Purpose and *Election*, decreeing what he would do with his Creature.

3. And 2. That he has thus introduced himself into a *peremptory* Resolution, that he might manifest his Love and Mercy to his chosen and elect.

4. And 3. That so his Wrath may be a *Cause* that his Mercy and Compassion might be made known: All which, in the Ground, is *thus*, that God's Wrath *must* manifest and reveal his Majesty; as Fire does the Light.

5. But concerning the Will of God, as also concerning the divided *Distinction* of the Word, and of the Creature, it has no right Apprehension.

6. For if God had once held any *Consultation* in himself, thus to manifest or reveal himself, then, 1. his Manifestation had *not* been from Eternity *without* a Mind, Intention, or Place.

7. And 2. Then also must that Council once have taken *Beginning*.

8. And so, 3. There must have been a *Cause* in the Deity, for the sake of which God in his Trinity had consulted.

9. And, 4. Then must also *Thoughts* have been in God, which so moulded him into *Forms* and *Ideas*, representing how he would fit and compose every thing.

10. But he himself is only ONE, and the *Ground* of all Things, and the *Eye* of every Being, and the *Cause* of every *Essence*; out of his Property - Nature and Creature ^{= Virtue, Power or Faculty.} exist.

11. For what should he then consult with himself if there be no *Enemy* before or behind him; and he himself alone is *All*, even the Will, the Possibility, and the Ability?

12. Therefore when we will speak of God's *unchangeable* Being solely and alone; 1. What he wills, 2. What he would have come to pass, and 3. What he always wills, we must *not* speak of his *Consultation*, for there is no Consultation in him.

13. He is the Eye of total Visibleness, and the Ground of every Existence; he always wills and does in himself but *one thing*, viz. generates himself, in the Father, Son, and Holy Spirit, in the Wisdom of his Manifestation; besides this, the One only - God in ^{Abssal.} himself wills *nothing*.

14. Neither has he in himself any more or farther Consultation; for if he would any thing more in himself, then that Will could *not* be *omnipotent* enough to bring it to pass.

15. Also thus he can will no more in himself, but only *his Will*; for that which he has ever willed from Eternity, he *himself is*.

16. He is also one alone, and no more; nor can one only thing be at Strife with itself, from whence Consultation should arise to decide the Strife.

17. So also it is to be considered concerning those things which spring out of an Eternal Ground, which is without Beginning, that every Thing, which is from an Eternal Ground, is a thing in itself, and is its own Will, that has nothing *before* it that can destroy it; unless it brings itself into a heterogeneous, or *strange* Apprehension, which is not ^{= Or agreeable.} conformable to the first Ground out of which it is risen; and then there is a *Separation* from the total Entireness.

18. As we are to understand the like concerning the Apostate Devils, and the Soul of Man; that the Creation has broken itself off from the total entire Will, and brought itself into a peculiar, separate, different Apprehension, opposite to the Divine Unigeniture, or sole Operation.

19. But for the understanding of this we are to look upon the *chief Cause*, how this could be done; for if the ^{= Or Faculties.} Powers of the one only Divine Property had *not* introduced themselves into *Divisibility*, then that could not have been.

20. And there would neither have been Angels nor any other Creature, neither would there have been any *Nature* or *Property*, and the invisible God would only have been manifested in the still and quiet working Wisdom in *himself*, and all Beings would have been one only Being.

21. Concerning which, Man cannot speak as of a Being, but of a longing *Delight*, working in itself; which is indeed but just so in the one only God, and no otherwise.

22. But when we consider the *divine* Manifestation or Revelation in the whole Creation, in all things, and peruse the *Holy Scriptures*, then we see, find, and apprehend the *true Ground*.

23. For it is written - *In the Beginning was the Word, and the Word was with God, John i. 1, and that Word was God: the same was in the Beginning with God; all things were made by 2. 3. it, and without it was nothing made which was made.*

* 24. In this short Description lies the whole Ground of the Divine and Natural Revelation or Manifestation in the Being of all Beings. ^{which is the *Mysterium Magnum*.}

25. For what is termed in the Beginning, is here called the *Eternal Beginning* in the Will of the Abyss to a Ground or Foundation, that is, to the divine Apprehension, wherein the Will comprises or frames itself in a *Center* to a Ground or Foundation, viz. to the Be-

ing of God, and brings itself into Power, and goes forth from the Power into Spirit, and in the Spirit models itself into *Perceptibility* of the Powers.

26. Thus those Powers, which all lie in one Power, are the *Original of the Word*: For the one only Will comprises itself in the one only Power, wherein lies all hidden
• Or Wisdom. Secrets, and breathes itself forth through the Power into • *Visibility*.

27. And that same Wisdom or *Visibility* is the *Beginning of the Eternal Mind*; viz. Umblickung the every Way Discovery of itself.

the shining
round or
Glance. 28. Of this now it is said, *The Word was in the Beginning with God, and was God himself*.

29. For the Will is the *Beginning*, and is called God the Father.

30. This comprises itself into *Power*, which is called God the Son.

31. And the *Ens* or Being of the Power is the Science and Cause of the speaking; viz. The Essence or *Divisibility* of the one only Power, that is, of the Distribution or branching forth of the Mind, which the Spirit with its going forth out of the Power makes distinguishable.

32. Now there can be no *Speaking* or Sound, for the Powers stand all in one only Power, in great Stillness and Quietness, unless that one only Longing or Delight in the Power • comprises itself into a *Desire*, as into a Science or Root.

• Or compacted. At-
tracting into
itself. 33. That is, the free Longing comprises or frames itself into a Science or Root of itself, to a *Formation* of the Powers, that the Powers may enter into a *Compaction* to a sounding Noise; from whence the sensible Tongue of the *five Senses* exists, viz. an inward Vision, Feeling, Hearing, Smelling, and Tasting.

34. Yet this must not be understood creaturely, but only after the Manner of the *first* Perceptibility and Invisibility in a sensible Manner.

• The Eter-
nal formed
Word, viz.
the Son of
God.
John i. 1.
Germanice,
IN dem an-
sange BEY
Gott. 35. and then it is here said rightly, *The Word*, viz. the • eternal formed Word, was IN the Beginning WITH God; for here now two Beings are to be understood, viz. the un-
formed Power; that is, • IN; and the *formed* Power that is { WITH } BEY for that is entered into somewhat to Mobility.

36. The IN is still and quiet, and the { WITH } BEY is compacted, and out of this Compaction and Science arise Nature and Creature and every Being.

37. And here we should open the Eyes of our Understanding wide, that we may know how to *distinguish* God and Nature; and not say only, God wills, God creates.

38. It is not enough for Men to juggle with the Holy Spirit, and account him a Devil, as captivated Reason does, which says, *God wills Evil*.

39. For every willing of Evil is a Devil, viz. a false compacted Will for self, and a Rent or Splinter broken off from the entire Being, and a *Phantasy*.

40. Therefore I exhort the Reader deeply to apprehend our Sense, and to avoid the *Phantasy* of making *Conclusions* and Determinations without the true inward Ground or Foundation. We will here set him down the true Ground.

41. Understand; The Powers to the Production of the Word are God, and the Science or Root, viz. the magnetical Attraction, is the *Beginning of Nature*.

42. Now the Powers cannot be revealed without this Desire of Attraction: God's Majesty in the working Power to Joy and Glory would not be revealed without that Attraction of the Desire; and there would be no Light in the Divine Power, if the Desire did not attract and over-shadow itself.

43. In which, the Ground of Darknes is understood, which then introduces itself to the kindling of the *Fire*; according to which God calls himself an angry God, and a consuming Fire, wherein is the great *Divisibility*, also Death and dying, moreover the gross apparent creaturely Life exists, and is understood.

44. A Similitude of which you have in a *burning Candle*, where the Fire attracts the Candle into itself, and consumes it, where the Being or Substance dies; that is, in the dying the Darkness transmutes itself in the Fire into a Spirit, and into another Quality or Source, that is to be understood in the *Light*.

45. As to which, Men cannot understand there is any true *palpable* Life in the Candle, but with the kindling of the Candle the *Ens* or Being of the Candle in the consuming introduces itself into a painful palpable Motion and *Life*; out of which painful palpable Life, the Nothing, viz. the One becomes *shining*, and lights far and wide.

46. Thus we are also to conceive of God, that he has *therefore* introduced his Will into a Science or Root to Nature, that his Power in Light and Majesty may be *manifested*, and that there might be a *Kingdom of Joy*.

47. For if in the Eternal One no Nature did arise, then *All* would be still and quiet.

48. But Nature introduces itself into Painfulness, Perceptibility, and a Power of being discovered, that the eternal *Stillness* might be moveable, and that the Powers to the Word might be apparent.

49. Not that the Eternal becomes painful, no more than the Light becomes painful from the Fire, but that the fiery Property in the Painfulness might *move* the still Longing or Delight.

50. Nature is the *Instrument* of the still Eternity, wherewith it forms, makes, and distinguishes, and therein compacts itself into a Kingdom of Joy. * Wirkung Operation.

51. For the Eternal Will manifests its *Word* by and through Nature. * Or self.

52. The Word takes *Nature* to itself in the Science or Root.

53. Yet the Eternal ONE, viz. God J E H O V A H, takes *no Nature* to himself, but dwells through and through Nature, as the Sun in the Elements, or as the Nothing dwells in the Light of the Fire, for the Glance of the Fire makes the Nothing *shining*.

54. And yet Men must not say it is *merely nothing*, for the Nothing is God, and all Things; only we speak thus, to the End, if it be possible, to give the Reader *our Sense* and Apprehension.

55. Nature in the Original with its Science or Root, viz. in the attracting *Desire*, is understood to be as follows. I will set before you a Similitude in Fire and Light, whereby the Reader, by the *Assistance* of the Divine Power, may introduce himself into the true Sense and *Understanding*.

56. Look upon a kindled Candle, and thou seest a Similitude both of the *divine* and of the *natural* Being, Essence, or Substance.

57. In the *Candle* lie all, one among another in one Substance, in *equal Weight*, without Distinction; viz. the Fat or Tallow; also the Fire, the Light, the Air, the Water, the Earth; also the Brimstone, the Mercury, the Salt, and the Oil; out of which the Fire, the Light, the Air, and the Water exist. * Equilibrio, in an even Balance.

58. Whereas yet in the Candle a Man can observe *no Distinction*, to say, this is Fire, this is Light, this is Air, this is Earthy: a Man sees *no Cause* of Brimstone, Salt, or Oil; a Man may say there is Salt or Tallow; and it is very true.

59. Yet all *those* Properties lie therein, but in *no known Distinction*; for they stand all in *equal Weight* in the Temperature. * In equilibrio.

60. In like manner also we are to conceive of the Eternal ONE; viz. of the hidden *unrevealed* God, without or beyond the Eternal Science or Root, that is, without the powerful Revelation or Manifestation of *his Word*.

61. All *Powers* and Properties lie in the unbeginning God JEHOVAH, in the Temperature.

62. But, as the Eternal Will, which is the Father of every Being, and the Original of all Things, compacts itself in the Wisdom into a *Mind*, for its own Seat and Power, and breathes forth that Introcompaction; so its own *Will* compacts itself in the *Out-breathing* of its *Power* in the Temperature, in the going forth of itself into a Science

or Root to the dividing or *Distinction*, and Manifestation of the Powers, so that in the only One an endless Multiplicity of Powers shines forth as an eternal *Lightning* and Appearance; that the Eternal ONE might be distinct, perceptible, visible, palpable; and substantial.

63. And in this Science or Root, or indrawing Desire, as a Man may after a sort offer it to the Understanding, the Eternal Nature begins, and in Nature Substance begins.

64. Understand a *spiritual Substance*, viz. the *Mysterium Magnum*, viz. of the revealed or manifested God; or as a Man may express it, *the divine Revelation* or Manifestation, as where the Holy Scripture speaks differently of God, in a kind of distinct *Contrariety*.

* Chron.

xvi. 34.

Psal. c. 5.

* Deut. iv. 24.

* Psal. v. 4.

* John xii.

40.

* Amos iii. 6.

* Exod. ix. 16.

65. Viz. * *God is good*; and * *God is an angry, zealous, or jealous God*; also * *God cannot will Evil*, and yet * *God hardens their Hearts*, that they cannot believe and be saved; and * *there is no Evil, or Evil committed in the City*, and the Lord has not done it.

66. Also, * *Therefore have I raised thee up*, that I might shew the Power of my *Wrath* upon thee.

67. Here is also the whole *Election* concerning Good and Evil, of all that the Scripture speaks; also the great Difference or *Contrariety* of Evil and Good in the Creation, there being both evil and good Creatures.

68. As also in Metals, Earths, Stones, Plants, Trees, and Elements is to be seen; all has its Beginning and Original from hence.

69. And in Nature there is one Thing always set opposite to another, the one to be Enemy to the other.

70. Yet not to *that End* to be at Enmity one against another, but that in the Strife one should stir up the other, and manifest it; that the *Mysterium Magnum* should enter into Distinction, and be an Exulting and Joyfulness in the Eternal ONE.

71. It is that the Nothing might have *Something* to work in, and to sport or act its Part with, viz. the *Spirit of God*; which has, through the Wisdom of Eternity, introduced itself into such a *Mysterium Magnum*, to the Visibility of itself.

72. Which *Mysterium* it has also introduced into a *Beginning* to Creation and to Time; and compacted it into a Substance and moving of the four Elements; and made the Invisible spiritual, visible, in and with Time.

73. And we shew you the true Image thereof in and by the *World*, viz. in and by the Sun, Stars, and Elements; and also of the Mystery, from whence the four Elements exist.

74. We see that the *Sun* gives Light in the deep Abyss of the World, and its Beams kindle the *Ens* or Being of the *Earth*, out of which all Things spring.

75. Also we understand, that it kindles the *Ens* in *Mysterio Magno*, viz. in *Spiritu Mundi*; that is, in *Sulphur*, *Mercurius*, and *Sal*, wherein the magic Fire is opened; out of which the Air, the Water, and the Earthiness take their Original.

76. That is, the *one* only Element, in *Mysterio Magno*, of the outward World, divides or distinguishes itself afterwards into *four* Elements, which indeed lay before in the Mystery, but standing in the Science or Root in the magnetic Impression, one in another hidden in the great Mystery, and lying in one only Essence or Substance.

77. Now as the Virtue or Power and *Beams* of the Sun unlock the *Mysterium* of the outward World, so that out of it Creatures and Plants proceed, so also on the contrary, the *Mysterium* of the outward World is the Cause, that the Sun Beams unlock and kindle themselves therein.

78. If the great Mystery in *Sulphur*, *Mercurius*, and *Sal*, did not lie in a spiritual Manner and Property, in *Spiritu Mundi*, viz. in the Science or Root of the Property of the Stars, which is a Quintessence above or beyond the four Elements, then could not the Sun Beams be manifested.

79. But the Sun being nobler, and a Degree deeper in Nature than the *Mysterium* of the outward World, viz. than the *Spiritus Mundi* in Sulphur, Mercurius, and Sal, and in the *quinta Essentia* of the Stars; it thereupon presses into the outward *Mysterium*, and kindles it, and also itself therewith, that its Beams become fiery, else they would not be fiery.

80. And as the Sun eagerly introduces its Desire into the Science or Root into the *Mysterium Magnum*, viz. into the three first, viz. into Sulphur, Mercurius and Sal, to kindle and manifest itself in them; so also the Science or Root brings its Desire out of the Quintessence of the Stars through the three first, viz. Sulphur, Mercurius and Sal, so eagerly towards the Sun, as being the God of its Nature; which is a Soul of the *Mysterium Magnum* in the outward elementary World, being a Similitude of the inward hidden God.

81. Also Men see, how greedy and hungry the Stars are after the Power and Virtue, or Influence of the Sun, insomuch that they introduce their Science and Desire after a magnetical Manner, in *Spiritus Mundi*, into the three first, and draw the Sun's Power and Influence into them.

82. On the other Side also, the Sun mightily presses into them to receive their Science or Root, whereupon they have their shining from the Power, Virtue, or Influence of the Sun.

83. And they again, on the other Side, inject their kindled Power as a Fruit into the four Elements, and so qualify or have Influence one in another, and the one is continually the Manifestation, also the Power and the Life of the other; as also the Destruction and Corruption of the other.

84. And that one Property may not climb up above all the other, the Most High has spoken forth or expressed them thus in *Equilibrio*, Balance or Harmony, according to his own Being, out of his Eternal speaking Word, out of the Eternal great Mystery, which is wholly spiritual, into a Time, and set the Eternal into Time with a Figure, wherein every creaturely Life exists; and also exercises its Dominion therein.

85. But the Angels and Eternal Spirits are to be excepted, as also the right inward Soul of the true Man; these have their Original out of the *Eternal* unbeginning Science, or Root, or Nature, as shall be mentioned hereafter.

86. Now understand this assumed Similitude thus: God is the Eternal Sun, viz. the Eternal One only Good; but without the Eternal Science or Root, viz. the Eternal Nature, it would not be manifested with its solar Power, viz. the Majesty, without the Eternal Spiritual Nature.

87. For without Nature there would be nothing wherein God in his Power could be manifested; for he is the Beginning of Nature.

88. And yet he does not therefore introduce himself out of the Eternal ONE into an Eternal Beginning to Nature, because he would be somewhat that is evil; but that his Power might come into Majesty, viz. into Distinction and Perceptibility.

89. And that a Motion, and Sport and Scene, as upon a Theatre, might be in him, wherein the Powers might sport or act their Parts together, and so manifest, find and perceive themselves in their Sport of Love and struggling; from whence the great immeasurable Love-Fire, in the Band, and in the Birth of the Holy Trinity, becomes working.

90. Of which we present you a further Similitude in and by Fire and Light; the Fire in its Painfulness denotes to us Nature in the Science or Root; and the Light denotes to us the Divine Love-Fire.

91. For the Light is also Fire, but a yielding Fire, for it gives itself into all things, Giving. and in its giving there is Life and Being, viz. Air, and a spiritual Water; into which airy Water the Love-Fire of the Light brings its Life, for it is the Food of the Light.

• Nature or
Condition.

92. For otherwise, if the Light should be shut in, and the spiritual Water could not separate itself from the fiery Quality, and so resolve, dissolve or mix itself in itself with the Nothing; viz. with the *Abyss*, then the Light would extinguish.

93. But seeing it resolves, dissolves or mixes itself with the Abyss (wherein yet the Eternal Byss or Ground and Foundation lies) viz. with the Temperature, wherein all the Powers lie in One, the Light or Love-Fire so draws that spiritual Water again to itself for a Food, which in the resolving, dissolving or Mixture, much more becomes an Oil or Tincture, viz. a Power and Virtue of the Fire, and Glance of the Light.

• John vii.
35

94. And here lies the greatest Arcanum, or secret Mystery of spiritual eating or feeding upon: Loving Sons, if you knew it, you had the Ground of all secret hidden Mysteries of the Being of all Beings: And concerning this Christ said, "He would give us the Water of Eternal Life, which would flow in us into a Well-spring of Eternal Life. Not the outward Water, which is generated from the outward Light-Fire, but the inward Water, generated from the divine Light-Fire; of which the outward is a Type, Image or Shadow.

95. Know also and understand this Similitude thus: The Eternal only Good, viz. the Word of the holy Mental Tongue, which the Most Holy J E H O V A speaks out of the Temperature of his only Being, in the Science or Root to Nature; he speaks it for this Reason only into a Science or Root of Distinction, viz. into an Opposition, that his holy Power and Virtue might be distinct, and come into the Glance of the Majesty; for it must be manifested through the fiery Nature.

96. The Eternal Will, which is called Father, brings its Heart or Son, viz. its Power, through the Fire into a great Triumph of the Kingdom of Joy.

97. In the Fire is Death, viz. the Eternal Nothing dies in the Fire, and out of that Dying comes the Holy Life; not that it is a Dying, but thus the Life of Love exists out of the Painfulness: The Nothing thus takes an Eternal Life into itself, so that it is palpable, and yet goes again out from the Fire as a Nothing.

98. As we see that the Light shines from the Fire, and yet is as Nothing, but a lovely giving munificent working Power and Virtue.

99. Understand it thus, in the Separation or Distinction of the Science or Root, where Fire and Light divide themselves; by the Fire understand the Eternal Nature, wherein God says, He is an angry, jealous or zealous God, and consuming Fire.

100. Which is not called the Holy God, but his Zeal or Jealousy, as a consuming Power of whatever the Desire in the Distinction or Separation in the Science or Root comprehends or conceives in itself; as where a distinct Separability in the Science or Root elevates and conceives itself into a Self-Will, to go forth above the Temperature, and breaks itself off from the total Will, and introduces itself into Phantasy.

101. So Lord Lucifer and the Soul of Adam have done, and still at this Day it is done in the human Science or Root in the Soulish Property; out of which a Thistle-Child, of a false and wicked Science or Root, of a devilish Kind or Condition, is generated; which the Spirit of God well knows, concerning whom Christ said,

• John x. 26. "They were not his Sheep."

• John i. 13.

102. So also it is said, that they only are God's Children, whose Souls are sprung forth, not from Flesh and Blood, nor from the Will of Man, but from God, that is, out of a right Divine Science out of the Temperature, as out of the Root of the Love Fire.

103. Into which perished Adamical Science God hath introduced his Love-Fire again in Christ, and rooted it again in the Temperature of the Light, as in the Science or Root of the Light; of which hereafter it shall be treated.

104. And as we understand two Beings in the kindling of the Fire; viz. one in the Fire, and the other in the Light, as two Principles; so we are to understand concerning God.

105. He is called God *only* according to the Light; viz. in the Powers of the Light, wherein the Science or Root is also manifested, and that in endless *Variety* or Divisibility; but all in the Love-Fire, where all Properties of the Powers give their Will up into the *One only*; viz. into the Divine Temperature, where but one only Spirit and Will rules in all Properties, and the Properties all give up themselves into a great *Love* in and towards one another; where one Property desires to taste and relish the other in great fiery Love, and all is but one entire lovely Power, qualifying or infusing into one another; and yet introducing themselves through the Diversity or Separability of the Science or Root, and manifold Powers, Colours, and Virtues, to the *Manifestation* of the infinite Divine Wisdom.

106. Of which we have an Example in the springing Earth, in the Herbs and Plants, where, out of the Science or Root of the Temperature, out of the *good Part*, grow fair lovely Fruits.

107. And on the contrary, out of the Science of the fiery Nature, with the Impression of the *Curse* of the Earth (inasmuch as *the Lord has cursed it because of Man's* and the Devil's *Fall*, and reserved it to be driven off, upon and at his Test) meer evil, stinging, thistly Fruits grow.

108. Which yet have in them some Good as to their Original, where, in the Quintessence, the Temperature yet lies, and at the *End* shall be separated.

109. And in this Place we must rightly understand, that in the Divine Power, so far as it is called God, viz. in the Word of the *Divine* Property, no Will to evil can be, neither is there any experimental Knowledge of Evil therein.

110. But the Knowledge of Good and Evil is meerly in this, where the unsearchable abyssal Will separates itself into the fiery Science or Root, wherein the natural and creaturely Ground lies.

111. For out of the divine Love-Science or Root, no Creature can *solely* and only be generated; it must have in itself the fiery Triangle of the fiery Science or Root, according to the Painfulness, viz. an *own Self-Will*.

112. This goes forth into a Particular out of the Temperature of the unsearchable abyssal Will as an expressed or out-spoken Science or Root, viz. a *Beam* or Ray from the whole entire Will where the Word of Power separates itself into Fire, and out of the Fire again into Light.

113. Here the Angels and Souls of Men *exist*, viz. out of the fiery Science of the Beginning of the Eternal Nature, where that Beam of the fiery Science shall again unite itself into the Light's Temperature, viz. into the entire Total; and then it eats of the holy Tincture of the Fire and of the Light, out of the spiritual Water, whereby *the* Fire becomes a Kingdom of Joy.

114. For the Spirit's Water is a *daily* mortifying of the fiery Science, whereby the fiery Science, through the Love-Fire, becomes a Temperature; and then also there is but one only Will therein, viz. to love all that which stands in this Root.

115. It is to be understood concerning the Angels of God, as also the blessed Souls, who all have their Original out of the Science or Root of *the Fire*.

116. In which Science the Light of God shines, so that they have a continual Hunger after Divine Power and Love, and introduce the *Holy Love* into the Fire for a Food, whereby the fiery Triangle is changed into meer Holiness and Love in great Joy.

117. For nothing is or subsists eternally, unless it has its Original out of the Eternal unbeginning Will, out of the fiery Science of the Word of God, as shall be mentioned hereafter.

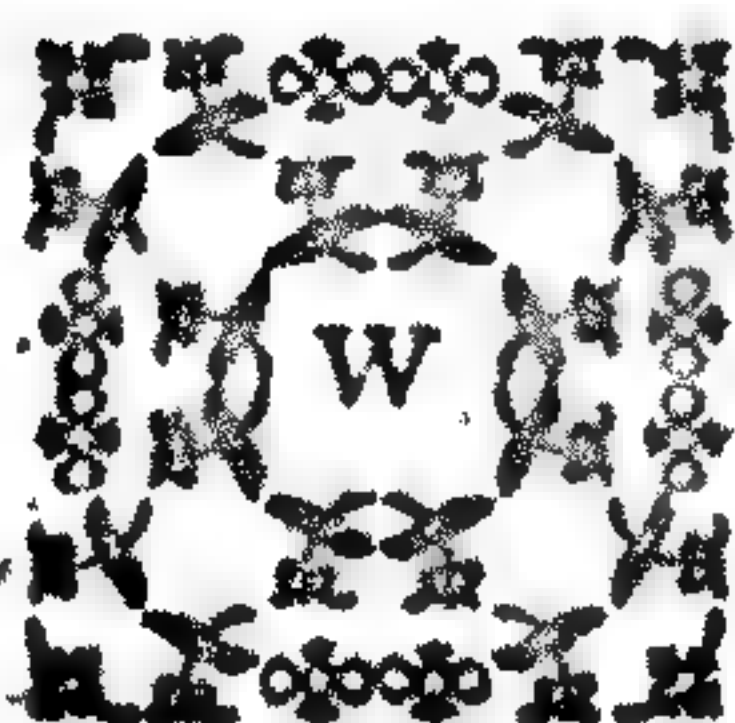
Or Root of the Senses or Thoughts, See Clavis, Verse 214. See the Word Science in the Clavis, verses 210, 219.

The Third Chapter.

Of the introducing of the fiery Science or Root into Forms or Dispositions to Nature and to Being. How the Science or Root brings itself into Fire : What that is, and how Multiplicity exists.

The Gates of the great Mystery of all hidden Secrets.

* Most precious, highly worthy.
* Gen. i.
* John i.



WHEN the dear Man Moses describes the Creation of the World, he says thus; *God said, let it be, and it was so*; also he says, *In the Beginning God created Heaven and Earth*: and in John the First, it is thus, *God made all Things out of his Word*. In these lie the Ground and deep Understanding.

2. For from Eternity there has been nothing but only God in his Trinity in his Wisdom as beforementioned, and therein the Science or Root, viz. the speaking, Expression, or breathing forth from himself, conceiving, forming, and bringing into Properties.

3. The Conceiving or Comprehending is the *Creating*, and the Science or Root, viz. the Desire, is the *Beginning* out of the Temperature to the Distinction, Variety, or Divisibility.

4. For the whole Ground lies in that where it is said, *God created by the Word*. The Word remains in God, and goes with the Science or Root, viz. with the Desire, out of itself into a Partition, Distribution, or branching forth; which is thus to be understood.

5. The Science or Root is eternally in the Word, for it arises in the Will; in the Word it is God, and in the Partition, or Distribution, viz. in the Comprehension, it is the Beginning of Nature.

* I. Sal. Saturnus.
* Bitter, cold, harsh, condensing, contracting.

6. Its first Form, Disposition, or Quality, is *astringent*, viz. a Comprehensibility of itself: Its Forms or Dispositions that arise in its Co-impression or Compaction are these:

7. 1. *Darkness*, for the Comprehension or Conception overshadows the free Will in the Science or Root.

2. It is the Cause of *Hardness*; for that which is attracted, or assumed, or contracted, is hard, harsh, and rough; and yet in the Eternity Spirit only must be understood.

3. It is the Cause of *Sharpness*.

4. The Cause of *Coldness*; viz. of the cold fiery Property.

5. The Cause of all Being, Essentiality, Substantiality, or *Comprehensibility*, and it is in *Mysterio Magno* the Mother of all Salt, and the Root of Nature, and in the Mystery is named by this Word *SAL*, viz. a spiritual *Sharpness*, the Original of God's Anger, also the Original of the Kingdom of Joy.

* Salt.

* II. Mercurius.

8. The second Form or Disposition in the Science or Root is the *Sting of Perceptibility*, viz. the very drawing, from whence Feeling and Perceptibility arise, for the more the Astringency impresses, or compresses, the greater is this Sting, as a raging furious Destroyer.

* Quellens.

9. Its dividing into Forms or Dispositions are these, viz. Bitter, Woe, Pain, Pelting, Stirring, the Beginning of the *striving* Will in the Temperature; a Cause of the spiritual Life; also a Cause of *Misery*; a Father or Root of the Mercurial Life in the

living and growing Things : a Cause of the flying or flitting Senses or Thoughts; also a Cause of the exulting Joy in the Light; and a Cause of the inimicitious Contrariety in the strong Impression or Contraction of the Hardness: from whence *Strife* and opposite Will exists; also the Original of spiritual Anger, and of all Torments and Disquietness.

10. The third Form or Disposition in the Science or Root is the *Anguish* which arises in the Opposition of the Astringency, and stinging Bitterness, as an *Ens* or Being of Feelings, the Beginning of Essence and of the *Mind*, a Root of Fire and of all Painfulness; a Hunger and Thirst after the Liberty, viz. after the Abyss; a Manifestation of the eternal abyssal Will in the Science, where the Will brings itself into spiritual Forms or Dispositions; also, a Cause of *dying*, viz. the Birth of Death, where yet not Death, but the Beginning of the Life of Nature exists; and it is even the Root, where God and Nature are distinguished or separated, not as a rending off, but in Reference to the Temperature in the Deity: So that here the clear sounding sensible Life exists; out of which the Creation has taken its Original.

11. The three forementioned Forms or Dispositions, viz. Astringency, bitter Sting, and Anguish, are the three first in the Science or Root of the one only Will, which is called the Father of all Beings; and they take their Ground and Original in the Science, out of the Trinity of the Deity.

12. But they are not so to be understood that they are God, but his Manifestation in his Word and Power.

13. First ASTRINGENCY, which is the Beginning to Strength and Might, as a Ground out of which all proceeds, arises out of the Father's Property in the Word.

14. And secondly, the BITTER-STING, viz. the Beginning of Life, has its Original out of the Sun's Property out of the Word; for it is a Cause of all Power and Distinction, also of Speech, Understanding, and the five Senses.

15. And thirdly, the ANGUISH arises out of the Holy Spirit's Property in the Word; for it is the Cause of both Fires, viz. of the Light's Love-Fire, and of the painful Fire which is consuming; and the true Original of the creaturely Life which is found or apprehended, also of the dying to Joy and Sorrow. It is the Root of every Life out of the Science of the one only eternal Will.

16. These three first, in the Creation in the Life of Nature, according to the Com-
paction in the creating, are called *Sulphur*, *Mercurius* and *Sal*, wherein the spiritual Life has introduced itself into a visible comprehensible Matter.

17. Which Matter is in all Things, in the Animate in the *Flesh*, and in the Vegetables of the Earth, both spiritually and corporeally, nothing excepted; every Being of this World stands therein, as it is before our Eyes, and known to the expert.

18. For thus the invisible, viz. the spiritual World, has, with the three first, introduced itself into a visible comprehensible palpable Being or Substance, according to Spirits spiritually, and according to Bodies corporeally and palpably.

19. Also the whole Earth with all its Materials arises from thence, as also the Constellations with the Elements; yet Men must see further, and look through all the seven Forms and Dispositions, when they will explain what the Sun, Stars and Elements are, as it further follows.

20. The fourth Form or Disposition in the Science out of the one only Will is the kindling of the FIRE, where the Light and Darkness part, each into a Principle; for here is the Original of the Light, as also the right Life in the Perceptibility of the three first, also of the right Distinction between Anguish and Joy; and this is done thus.

21. The first Will in Trinity, which is called God without Nature and Creature, comprehends itself in itself for its own Seat in the Geniture of the Trinity with the Science, and brings itself into Power, and in the Power into the generating Word, viz. into

an essential Sound to the *Manifestation* of the Power; and farther into a Desire to Perceptibility and a Capacity of finding the Power, *viz.* into the three first to the producing of Nature, as was mentioned above.

22. But when it brought itself into the *Anguish*, *viz.* into the Original of the spiritual Life; then it compacted itself again in itself, with the longing of the *Liberty* to be free from the Anguish; that is, it comprehended in itself the *Abyss*, *viz.* the Temperature of the Divine Longing and Wisdom, which is so very *amiable*, meek, and still.

• The Life of
Infection,
Sickness, and
Death.

23. And in this Comprehension, the great Shriek or Terror is effected; where the Torment is terrified at the great Meekness, and sinks down into itself as a *trembling*, from whence the * Poison-Life in Nature has its Ground and Beginning; for in the Shriek or Terror there is Death.

24. And in the Shriek the Astringency conceives itself into Being or Substance, *viz.* into a Mercurial Spirit-Water, out of which, in the Impression or Compression in the Beginning of the Creation of the Earth, Stones, Metals, and the mercurial sulphureous Water were generated; out of which the Metals and Stones have their Original

25. This Shriek, Terror, or Affrightment in the three first, *viz.* in the Astringency, Bitterness and Anguish, according to the dark Impression or Compression in itself, makes the inimicitious or hostile terrible Life of the Wrath or Anger of God, of the devouring and *consuming*.

26. For it is the kindling of the Fire, *viz.* The Essence of the Painfulness of burning or consuming Nature of the Fire, and is called, according to the dark Impression or Compression, the *Hell* or the *Hole*, that is, a kind of hollow Concave or Dungeon, *viz.* a self-comprehended or conceived painful Life in itself, that is only perceptible and manifest in itself.

27. And in respect of the whole Abyss, it is rightly called a *Hole*, or hollow Dungeon, which is not manifested in the Light, and yet is a Cause of the kindling of the Light. In that Manner it is to be understood, as the *Night* dwells in the *Day*; and yet the one is not the other.

28. Understand now the kindling of the Fire rightly thus; it is done by a Conjunction or *Coition*, 1. of the three first in their Impression or Conception in the Wrath: And on the other Part, 2. from the amiable Liberty of the *Ens* in the Temperature, where Love and Anger enter one into another.

29. As when a Man pours Water into the Fire, there is a Shriek or Terror; so also when Love enters into the Anger, there is also such a Shriek or Terror.

! Flash.

30. In the Love the Shriek is a Beginning of the Lightning or * Lustre, wherein the one only Love makes itself *perceptible*, *viz.* majestic or shining, being the Beginning of the Joyfulness or Kingdom of Joy, in that Manner as the Light becomes shining Fire.

31. Also in the Love it is the Beginning of Distinction, or Variety of Powers. So that the *Powers* in the Shriek press forth, from whence the Smell or Taste, or Relish of the Difference exists: And in the three first the painful Nature of the Fire is understood.

• Sulphur.

32. For the Astringency attracts, compresses, or impresses and devours; and the Bitterness is the Sting of *Woe*; and the Anguish is now the Death, and also the new Fire-Life; for it is the Mother of the * Brimstone; and the Love-*Ens* gives to the Anguish, *viz.* to the Mother of the Brimstone, a quickening to the new Life, out of which the Glance of the Fire arises.

• Soft, or
pleasant.

33. For we see that the Light is * meek, and the Fire painful, whereupon we understand, that the Ground of the Light arises out of the Temperature, *viz.* out of the Union, out of the Abyss of the one only Love, which is called God; and the Fire, out of the driving Will, in the Word out of the Science, through the Impression or Compression and Introduction into the three first.

34. In the *Light* now is understood the Kingdom of God, viz. the Kingdom of Love.
 35. But in the *Fire* is understood God's Strength and Omnipotency, viz. the spiritual Creature-Life.

36. And in the *Darkness* is understood the Death, Hell, the Anger of God, and the anxious Poison-Life; as is to be understood in the Earth, Stones, Metals, and Creatures of the outward created World.

37. And we admonish the Reader, not to understand the high supernatural Sense in an earthly Manner, where I speak of the generating of the *Mysterium Magnum*; for I thereby only intimate the *Ground*, out of which it is become earthly: Therefore I must often speak so, that the Reader may understand and consider it, and ^{• Or im-} fall into the in-^{merse him-}ward Ground. ^{self.}

38. For I must often give *earthly Names* to heavenly Things, because earthly Things are expressed or spoken forth from them.

39. In the *kindling of the Fire* lies the Ground of all secret hidden *Mysteries*; for the Shriek or Crack of the kindling is called in Nature *Salnitri*, as a Root of all Salt of the Powers, a Distinction or Divisibility of Nature, wherein the Science divides itself into Infinity; and yet always in the Shriek or Crack, as a Shriek or Crack of Division or Distinction in the Substance, continues just so.

40. In the kindling of the Fire, understood according to the inward magic Fire, the *Spirit of God* makes itself stirring, in that Manner as the Air raises itself out of the Fire: For there the *one Element* exists, which in the outward World has unfolded itself into *four Elements*, which is thus to be understood.

41. In the shining of the Fire and Light is the *Distinction* or Separation; the Spirit, ^{• Glimpse, or} viz. the fiery Science or Root of the Powers or Faculties divides itself *upwards*, for it ^{Lightning, or} goeth forth out of the fiery Crack as a new Life, and yet it is no new Life, but only has ^{Sparkling, or} thus assumed Nature. ^{Twinkling.}

42. And the *Ens* of Love remains in the *midst*, standing as a Center of the Spirit, and yields from itself an *Oil*, understand it spiritually, in which the Light lives: For it is the *Ens* of the fiery Love.

43. Out of this fiery *Ens* of Love goes forth upward with the Spirit aloft, the *Tincture*, viz. the dewy Spirit, the Power of the Fire and Light; whose Name is called ^{• Or waterish;} VIRGIN SOPHIA.

44. O ye beloved wise Men, if you knew it, it were well for you.

45. The same *Dew* is the true modest *Humility*, which suddenly is transmuted with the Tincture, and attracted again by the Light; for it is the *Soul* of the Light according to the Love.

46. And the Fire is the *Husband* or Man, viz. the Father's Property, that is, the Fire-Soul.

47. And herein lie both the Tinctures, viz. the Man's and Woman's Tincture, the two Loves, which in the Temperature are *divine*; which were divided in *Adam*, when the Imagination turned itself from the Temperature, and are *united* again in Christ.

48. O ye beloved wise Men understand the Sense of this. For here lies the *Pearl* ^{• Matth. xiii.} of the whole World, understood well enough by ours, and must not be given to the 46. Beasts.

49. The third Distinction, Separation, or Division out of the Fire comes from the *killing of the Fire*, viz. out of the Being or Substance of the three first, *ex spiritu Sulphuris, Mercurii, & Salis*, and goes *downwards*, as an inanimate insensible Life, and is the Water-Spirit, out of which the material Water of the outward World has its Beginning; wherein the three first with their working have generated Metals, Stones, and Earth, out of the Properties of *Salnitri*.

50. Wherein yet a Man must understand the *superior* Being or Substance from the Impression of the *Love-Ens*, as in the precious Metals and Stones.

51. This salnitrous Ground is unlocked by the Sun, so that it has a *vegetative* Life; enough to be understood here by those that are ours, for it is covered with the Curse.

52. We are satisfied well enough in that which shall *eternally* rejoice us, and will not hunt the waggish Ape into the Beast; and yet shall intimate what is profitable for us.

53. The fourth Distinction or Separation goes forth into Darkness, wherein also *all* Beings or Substances lie and move, as in the light World, and in the outward elementary World.

54. N. B. But all is done in the *Phantasy*, according to the Property of the Quality; which we will not further mention here, because of the false Light which is understood therein, and because of Man's perverse malicious Wickedness.

55. Yet we will herewith intimate and hint to the *Pharisee*, that he has *no true Understanding* of Hell and of Phantasy; what their Quality and *Effect* are, and to what they tend and serve; seeing there is nothing without God, and yet it is without God, but only in another Source or Condition, and another Life, also another Nature-Light known to the *Magus*.

• V. Venus. 56. The fifth Form or Disposition in the Science now is the true Love-Fire, which separates itself from out of the painful Fire into the *Light*, wherein the Divine Love in Being and Substance is understood.

57. For the Powers separate themselves in the Crack of the Fire, and become greedy in themselves; wherein a Man may then also understand all the *Diversity* of the three first.

58. But now they are no more in Painfulness, but in *Joyfulness*, and in their Hunger or Desire, as it may be expressed; viz. in the Science they draw or attract themselves into Being or Substance.

• Sweetness, Acceptable- 59. They draw the *Tincture* of the Fire and Light, viz. *Virgin Sophia* into them; that is, their Food, viz. the great *Meekness*, Well-pleasingness and pleasant Relish.

• Loveli- 60. This comprehends itself in the Desire of the first three into Being or Substance; ness, and De- which is called the *Body* of the Tincture, viz. Divine Substantiality, Christ's Heavenly Corporeity. O dear Sons, did you but understand it where he says, "That he was come
• John 3. 13. from Heaven, and yet was in Heaven.

• John iv. 14. 61. This Tincture is the Power of the speaking in the Word, and the Being or Substance is his in drawing or Compression, where the Word becomes *substantial*: that Substance is the Spirit-Water, concerning which Christ says, "he will give it us to drink, which will flow forth into a Well-Spring of *Eternal Life*.

62. The Tincture changes it into spiritual Blood, so that it is the Soul thereof: It is Father and Son, out of which the Spirit, viz. the Power goes forth.

63. O dear Sons, if ye understand this, give not your Spirit leave to lift up itself therein in *Joy*; but bow it down into greatest *Humility* before God, and shew it its Unworthiness, that it fly not therewith in its own Love and Will; as *Adam* and *Lucifer* did, who introduced the *Pearl* into Phantasy, and broke himself off from the Total.

64. Consider well in what hard Lodging the Soul lies captive: Humility and willing of nothing, but only God's Mercy and Compassion, is *best* and most profitable for those that have known *Virgin Sophia*, to exercise themselves therein.

65. It is a high thing which God manifests to you, have a care what you do; make not a flying *Lucifer* of it, or else you will bewail it.

66. This fifth Form or Disposition has all Powers of the Divine Wisdom in it, and is the Center, wherein God the Father manifests himself in his Son through the speaking Word; it is the Stock of the Branches of eternal Life of the Spiritual Creatures; the Food of the fiery Soul, as also of Angels, and of that which Man cannot express.

67. For it is the eternal continual *perpetual Manifestation* of the Triune Deity, where- in all Properties of the holy Wisdom in a sensible Manner qualify and mix, as a Relish, Savour, and mixing, incorporating, qualifying Life of the Love-Fire, one in another.

68. And it is called the Power of the Glory of God, which has shed forth itself toge- ther in the Creation in all created Things, and lies in *every* Thing, according to the Property of the Thing, hidden in the Center, as a Tincture in the living or animate Body.

69. Out of which Science all Things grow, blossom, flourish, and yield Fruit, which Power lies within the *Quinta Essentia*, and is a *Cure of Sicknefs*: If the four Elements could be put into a Temperature, then were the glorious Pearl in its Operation mani- fested.

70. But the Curse of God's Anger holds it captive in itself, because of Man's *Unwor- thiness*, which is well known to the *Physicians*: And it exists also out of all the four *Medicis*. Elements, and is manifested in the Fire through the Light in the Love-Desire.

71. The sixth Form in the Science is in the Divine Power the *speaking*, viz. the Divine Mouth, the Sound or Voice of the Power; where the Holy Spirit in the Com- prehension of Love goes forth clearly out of the impressed or conceived Power. VI. Jupi- ter, the Ori- ginal of Life.

72. As we may understand in the Image of God in Man, in his *Speech* and Discourse; thus there is likewise a sensible Operative speaking in the Divine Power in the Tempe- rature.

73. Which operative Speaking is rightly understood in the *five Senses* as a spiritual See- ing, Hearing, Smelling, Tasting, and Feeling; where the Manifestation of the Powers operate one in another.

74. Which Operation of the Spirit speaks itself forth in a clear distinct Sound, as is to be understood in Man; as also in the out-spoken Word in the Creatures, both the animate, and the like also in the inanimate vegetable Creatures.

75. For therein is understood how the spiritual World, viz. the spiritual Sound, has given in itself together in the Creation, from whence the *Sound* of every Being or Sub- stance exists; which in the *Materiality* is called a Mercurial Power out of the fiery *Hardness*, into which the other Powers give their Co-operation, so that there is a Noise, Tune, or Song, as is to be known in the animate or living Creatures, but in the inani- mate there is a Noise or Tune, as is seen in a Viol, Lute or Instrument of *Musick*, how all Harmony and Melody lies together in one single Work or Instrument, whatever the Understanding is able to bring forth.

76. Farther in the sixth Form or Disposition the true *understanding* of the five Senses is to be perceived by us; for when the Spirit has brought itself forth out of the Pro- perties, then it is in the Temperature again, and has all Properties in it.

77. As the Body is a substantial Power, so the Spirit is a volatile, viz. a sensitive or *cogitative*, in which the *Mind* is understood to be, out of which the Senses or Thoughts arise.

78. For the Senses or Thoughts arise out of the Multitude of infinite Properties, out of the Crack or Shriek, or Terror of the Fire; therefore they have both Centers, viz. God's Love and Anger in them.

79. All the while they are in the Temperature, they are *right*; but as soon as they go forth out of the Temperature, and so cast themselves upon a Proof of themselves, to find themselves in Properties, and to know themselves, then the *Lye* is generated; so that they speak from Self-Will, and hold the other Properties to be false, and despise them, and so quickly bring themselves into Self-longing or *Lust*; wherein the heavy Fall of *Adam* and of *Lucifer* is to be considered and known by us.

80. For *Adam* was set in the Temperature as to the Properties, but his Science or Root brought itself into *Divisibility* or Distinction, into false or evil Desire or Lust, through the Infection and Instigation, Injection, Inspeaking, or Persuasion of the *Devil*.

81. In which Inspeaking Lust swelled up itself in the Temperature, and brought itself into the *Multiplicity* of Properties, viz. each Property in itself.

82. For the Soul would try how it would relish, when the Temperature as to the Properties *departed* from one another; viz. how Heat and Cold, as also Dry and Moist, Hard and Soft, Harsh, Astringent and Sweet, Bitter and Sour, and so all the Properties relished in the Distinction or Variety.

83. Which yet God did forbid him, warning him that he should not eat of the *Vegetation*, Growth, or Fruit, that is, of the *Manifestation* of the Knowledge of Evil and Good.

84. In which Taste or Relish the fiery Hunger first arose, so that the Forms or Dispositions of Life lost the *Manna*, viz. the *Bread of God* from the Essence of Love, and could no more taste how it was in the Temperature, in one only Will.

85. From whence the Forms or Powers of Life instantly conceived and pressed themselves into so great Hunger, and the Multiplicity of Properties impressed and thrust forth themselves, whereby the Grossness of the Flesh existed; and the *bestial Desire*, in the Multiplicity of the Science of the Properties of the Powers, became manifest in him, that is, in Man.

86. Also instantly the divided Properties in *Spiritu Mundi* penetrated into him, viz. Heat and Cold, also the bitter, aking, stinging Woe rushed in upon him, all which could not happen in the Temperature; from whence also *Sickness* arose to him in the Flesh.

87. For the Properties were come into Strife, and contrary opposite Will: Now as soon as one Property swells up above the other, or is kindled by something, so that it casts itself up almost in the Operation, Qualification, or *Infection*; then it is an Enemy, and opposite to the other, from whence Woe and Sickness arise.

88. For the Strife brings itself instantly in into the three first, when the *Turba* is generated, and the Chamber of Death is opened or awakened, so that the *Poison* Source or Quality gets the Dominion, and that is the very heavy Fall of *Adam*.

• VII. Luna, Saturnus; the Beginning and End. 89. The seventh Form in the Science or Root is in the *divine Power*, the impressed or compacted Substance of all Power, wherein the Sound, viz. the speaking Word, in the Science, comprises or compacts itself into Essence, as into an *Essence*, wherein the Sound makes itself audible or distinct.

90. The fifth Conception, viz. Love, viz. in the first Form, is altogether *spiritual*, viz. the clearest most audible distinct Substantiality of all; but this is a Compaction of all Properties, and is fitly called the *total Nature*, or the formed Word, the out-spoken Word, viz. the inward divine Heaven, which is *uncreated*.

91. But it stands together in the divine working Birth of the Temperature, and is called *Paradise*; viz. a springing growing Substance, of the conceived working Divine Power, wherein a Man is to understand the vegetative Soul, in the same Manner as the Science or Root putteth itself forth out of the Earth, through the Desire or Influence of the Sun, into a Growth or Vegetation of Wood, Plants, and Grass; for the Science or Root of the Earth hath its *Original* also from hence.

92. And when God introduced the spiritual World according to all Properties into an *outward Substance*, then the inward continued in the outward, the outward as a Creation or Creature, but the inward as a generating Substance; and in that Respect we see the World but half as it were.

93. For Paradise, viz. the inward World, which in *Adam's* Innocence grew together through the outward Earth, *we have lost*.

94. Farther, we are to understand, that the *seven Days* and their Names arise out of the seven Forms or Dispositions, viz. all seven out of one only, which was the Beginning of the Motion of the *Mysterium Magnum*.

95. N. B. And the *seventh* is the Day of Rest, wherein the working Life of the six Properties rests, and is indeed the Temperature in the Substance, wherein the working Life of the Divine Power rests; and *therefore God commanded it for a Rest*, for it is the true *Image of God*, wherein God always from Eternity has imaged or formed himself into *xxviii. 11.* an Eternal Substance.

96. And if we will but see, it is *Christ*, the true created Man in *Adam* who fell, and brought himself into the six Days Work, with the Science or Root, into Unquietness; which God with his highest Tincture of Love in the Name *Jesus in Man* tintured again, and brought him into the eternal *Sabbath* of Rest.

97. Thus these are the seven Properties of the Eternal and Temporal Nature; according to the Eternity spiritual, and in a clear illustrious transparent *crystalline* Substance by Way of Similitude.

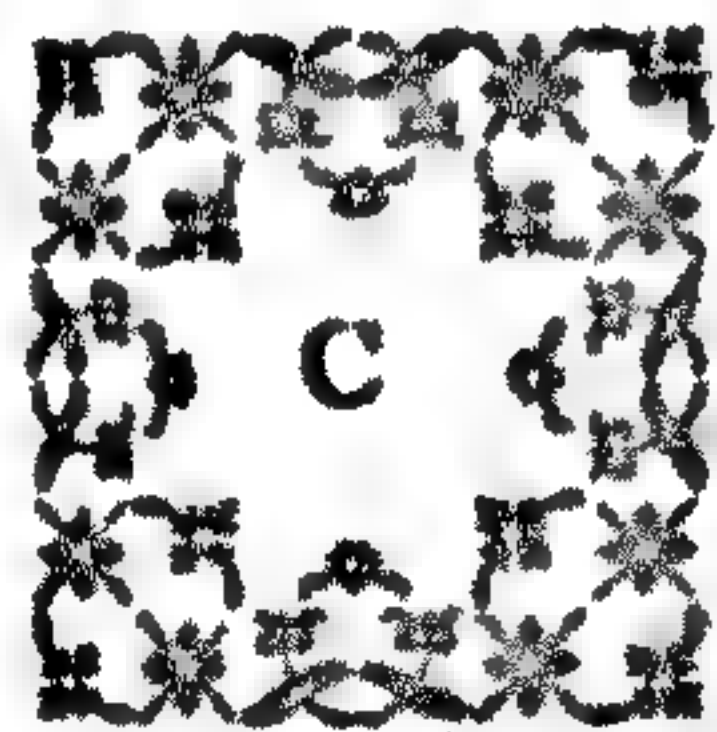
98. And according to the outward created World, in Evil and Good, they are in Strife one with another; to the end that the inward *spiritual* Power might bring itself, through the striving Science or Root, into creaturely Formations and Generations, that the Divine Wisdom might be manifested in *Wonders* of Formations in the manifold Life.

99. For in the Temperature *no Creature* can be generated, for it is the one only God.

100. But in the Exit of the Science of the one only Will, in that it parts itself into *Particulars*, a Creature, *viz.* an *Image* of the formed Word, may spring forth and exist.

The Fourth Chapter.

Concerning the Original of the Creation.

1.  OURTEOUS Reader, I suppose thou art a Man and not an unreasonable Beast, and let not the vain Babblings and long frivolous Discourses of the *Sophisters* seduce thee with their calvish Understanding; who *know not* what they babble, who do nothing else but dispute and wrangle, and understand not what they *exclaim* against, and have no Ground and Foundation in the Sense and Meaning.

2. Neither be offended at this Pen, or Hand of the Pen; the Most High has *cut it* and made it *so*, and breathed his Breath thereinto, which causes us to know, see, and understand *this* very well; and not as knowing it from the Opinion or Conceit from the Hand of others, as by an astral Influence, Suggestion or Injection, as is laid to our Charge.

3. A Gate is opened to us in the Holy *Ternary*, in *Ternario Sancto*, to see and to know what the LORD at this time will know in Man. In the Paradoxical Substantiality.

4. That Strife may have an End, and that Men might *dispute no more about God*, he therefore manifests himself.

5. And that should be no Wonder to us, but we ourselves should be that Wonder that he has generated, in his Fullness of Time, if we did but know ourselves what we are, and did go forth from Strife into the *Temperature* of the one only Will, and *love* one another.

6. The whole Creation, both of the eternal and of the temporal Creatures and Beings, or Substances, *stands* in the Word of Divine Powers.

7. The eternal arise from the Science or Root of the *speaking*, *viz.* from the one only Will of the Abyss, which with the Word of the Speaking, with the Science, introduces itself into *Particularity*.

8. And the temporary arise in the *outspoken* Word, viz. in an Image or Representation of the eternal; wherein the outspoken Word has again introduced itself, in its Substance, into an outward *Glass* for the beholding itself.

9. The Parting and *Distribution* of the Science out of the Abyss into a Ground or Foundation, with the Introduction of the speaking Word, into a Re-expression of the Substance of all Substances to and in Evil and Good, stands thus.

10. *Three Principles* generate themselves in the Substance of Substances, where one is the Cause of the other, wherein also a Man is to understand a *threefold Life*, viz. a threefold distinct *Divine Revelation* or Manifestation.

11. The true *Deity* in itself in Trinity, in the Science or Root of the Abyss, in the one only Will wherein God generates God, viz. the one only Will which brings itself into Trinity, is no Principle.

12. For there is nothing before it, and therefore also it can have no Beginning from any thing; but itself is its Beginning, the Nothing and its Something.

13. But in the Word of the one only Divine Power, wherein the one only Science or Root of the Geniture of the Trinity breathes itself forth from itself, there arises the Beginning of the first Principle.

14. N. B. And yet it is not in the Ground or Foundation of the Speaking, viz. in the Trinity, but in the *Comprehension* of the Power of Distinction; where that Power comprehends or comprises itself into Nature to *Perceptibility* and *Motion*.

15. Where the *Perceptibility* divides itself into *two* Substances, viz. into Wrath, according to the Impression or Compression in the *Darkness*, and a cold aking Fire, wherein the Heat arises; therein a Man understands the first Principle in the fiery Root, which is the Center of Nature.

16. And the second Principle a Man understands in the dividing of the Fire, where the Divine Science in the Fire parts itself into *Light*; where it has introduced itself into Nature and Substance, to the Manifestation of the Divine Joyfulness.

17. Wherein the Word of Power stands in a working Geniture, where the Mind or *Mens* works in the *Ens*; there is the Distinction between the two Principles, where God, according to the *first*, calleth himself an angry jealous God, and a consuming Fire.

18. And according to the Second, he is a loving merciful God, that wills not Evil, nor can will it.

19. The third Principle is understood in the *seven Days Work*, wherein the seven Properties of Nature in the seventh introduced themselves into a Substance of *Comprehensibility*.

20. Which Substance in itself is holy, pure, and good, and is called the eternal *uncreated* Heaven, viz. the Place or *City of God*, or *the Kingdom of God*; also *Paradise*, the pure Element, the Divine *Ens*, or whatever else a Man may call it, according to its Property.

21. The same one only Substance of the Divine Operation, which has ever been from Eternity, God has comprehended and moved with the Science of his abyssal Will, and comprised it in the Word of his speaking, and expressed it forth out of the first Principle of the painful dark World, and out of the holy light flaming Love-World, as a Type, Model, or Representation of the inward spiritual World.

22. And that is now the outward visible World with the Stars and Elements, not so to be understood, that it was in a palpable Substance before in Distinction: It was the *Mysterium Magnum*, wherein all things stood in the Wisdom in a *Spiritual Form* in the Science of the Fire and Light, in a wrestling sport of Love.

23. It was not in creaturely Spirits, but in the Science or Root of such a Model and representation, wherein the *Wisdom* has thus in the Power sported with itself.

• The Ground of the Mind.

• The Ground of Being, Essence, or Substance.

• Psalm lxxvii. 3.
• Heb. xii. 22.

24. This Model, Idea, or Representation, the one only Will has comprised in the *Word*, and let the Science or Root out of the one only Will go *free*, so that every Power in the Separation introduced itself into a Self-Will in the Science which was left free, into a Form according to its Property.

25. This the divine Creating, viz. the Desire of the Eternal Nature, which is called the *Fiat* of the Powers, has comprised as into a Compaction of the Properties.

26. For, thus says *Moses*, * *In the Beginning*, viz. in that same Comprehension or Com- * Gen. 1. prising of the *Mysterium Magnum*, God created the Heaven and the Earth; and commanded every Creature to come forth, every one according to its Property.

27. But here we are to understand this, that in the *Verbum Fiat*; in the Word *Fiat*, the *Mysterium Magnum* is compacted or conceived into a Substance, viz. out of the inward spiritual Substance into a palpable one, and in the Palpability lies the Science or Root of Life.

28. And this is in two Properties, viz. in a * mental, and in an ental one; that is, * Or an intellectual one, and a substantial one. in a true living sensitive *animate* one out of the Ground of Eternity, which consists in the Wisdom of the Word.

29. And the other is in a vegetative growing one, out of the Substance's self-generated Science in itself, which is the Vegetation, in which the growing Life stands, viz. the *inanimate* or insensitive Life. * See the Clavis, v. 210.

30. Out of this Mystery, at the Beginning, the *Quinta Essentia*, viz. the *Ens* of the Word, was manifested and became substantial, to which now all three Principles cleave or depend; wherein the Substance has divided itself; the spiritual, into a spiritual Substance; and the insensible or inanimate into an inanimate Substance, as Earth, Stone, Metals, and the material Water.

31. The three first have compacted themselves first into a spiritual Substance, as into Heaven, Fire and Air.

32. For *Moses* says, *In the Beginning God created the Heaven and the Earth*: Germanic, *Himmel und Erden*.

33. The Word { *Himmel* } comprehends the spiritual Element, viz. the *spiritual* { *Heaven* } superior World with the Operation of the four Elements; in which the one only Element has unfolded itself with the Property of the three first, wherein Nature in its seven Forms or Dispositions lies.

34. The spiritual Substance has thrust out from itself the gross compacted inanimate Substance, viz. the *Matter* of the Earth, and whatever is therein contained out of and according to the Properties of the seven Forms or Dispositions of Nature and their branching forth into Parts; where every Form with its branching forth, Distribution, or Variety, has brought itself into Substance.

35. As a Man may see in the vegetative Spirit, which out of the salnitrous * Seething of both Fires, brings forth aloft out of itself the Science or Root of each Property, in * Sude. the *Desire* of the superior spiritual Life; from whence then also the Earth receives Power and Virtue.

36. In which superior and inferior Power the Science of the Earth brings itself into a *Vegetation*, which Vegetation the Sun with its Light-Fire kindles, so that Fruit grows from it.

37. This is in the same Manner as the inward magical Sun of the *Light of God* kindles the inward Nature, wherein the *Paradiscal* Vegetation and Springing consist.

38. Understand this in the Temperature of the one only Element which is *bidden* to the earthly: But we will shew, in a summary Way, the Reader what the Being of all Beings is.

39. The inward spiritual *Holy World* is the expressing Word of God, which brings itself thus into Substance and Working, according to Love and Anger.

40. Where a Man, first, in the Impression of Darknes, understands the *Evil*; and yet in *God* it is not Evil, but in its own Self-Comprehension of Self-hood, viz. in a Creature; and yet there also it is good, so far as the Creature stands in the Temperature.

41. And in the Comprehension of the Light a Man understands the *Kingdom*, or Dominion, viz. the manifested God with his working Power; which in the fiery Nature comprises itself into an audible distinct Word to the Divine Manifestation in the Holy Spirit.

42. This working Word, out of all Powers, out of Good and Evil, viz. out of the Light and Love-Fire, and out of the painful and dark Nature-Fire, which in the Eternity stood in a working Substance in two Principles, viz. in *Light* and *Darkness*, has expressed itself for a Time, and brought itself into a Substance having Beginning and End, and imaged or modelled it in the Creation to the Manifestation of itself.

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company
Engine or
Machine.

43. That is, the outward World with its Hosts, and all that lives and moves therein, is included in a Time like a *Clock-Work*; this again runs on from its Beginning continually to the End, viz. into the first again, out of which it was produced.

44. And this is thus manifested, to the End that the Eternal Word in its working Power might be *creaturely*, and have an Image, that as it has from Eternity formed and imaged itself in the Wisdom, so it may also be imaged in a particular or individual Life, to the Glory and Joy of the Holy Spirit in the Word of Life in himself.

(1st)

45. And therefore God has, in the Eternal Science or Root of the Eternal Abyssal Will, created *Angels* out of both Fires, viz. out of the Fire of Nature, and out of the Fire of Love.

See before
ch. 3. v. 10.

46. Though the *Love-Fire* can give forth no Creature, but *dwells* in the Creature and fills it throughout, as the Sun in the World, or Nature in the Time of this World; that so the Holy Spirit may have a Sport of Joy in himself.

47. And you must understand us right concerning the Angels; for here lies the Ground why the *Question* concerning the Election of Grace is treated of, wherein Reason runs astray into Error.

Psal. civ. 4.
Heb. i. 7.

48. The Holy Scripture calls *the Angels Fires and Flames of Light, and ministering Spirits*, and they are so: And though indeed they have their high princely Government and Dominion, yet all of them together are but a fitted *Instrument* of the Eternal Spirit of God in his Joy, which he manifests in and with them, viz. he manifests himself through them.

49. Their Substance and Being, as far as they are peculiarly individual, and are called Creatures, is a Compaction or *Concretion* of the Eternal Nature, which stands without Beginning, in the Divine Working to the Manifestation of itself, in the Divine *Genitrix*.

50. Understand as to the Creature, they are of the Eternal Nature, even all the *seven* Forms or Dispositions in great Distinction and Variety of Powers.

drawn by

51. In the same Manner as the three first in Nature introduce and form themselves into infinite distinct *Variety*; so also is their Creature to be understood in many Properties, every one in its own Property.

52. And we are therein to understand especially *seven* high Princely Governments or Dominions in three Hierarchies, according to the Fountain of the seven Properties of Nature, where then every Form of the Eternal Nature comprises itself into a *Throne*, viz. for a Government or Dominion; wherein the several Variety and Distinction is understood, also the Will of Obedience towards the Throne Prince.

53. This they have in Possession and Management, as Creatures from the Divine Gift; God having given them that Substance for a *Seat* and Possession, whereof they are

an Image, wherein they dwell; which is the *body* spiritual Power of the Word of the Temperature.

54. Their most inward Ground, which arises from Eternity out of the Divine Property, is the *one* only Will of the Abyss in the Ground or Foundation, and so they arise as to the Beginning of Nature out of the Science or Root of the Free Will, out of which and in which Free Will God generates his Word.

55. The Free Will has in the Nature's Birth, *viz.* in the first Principle of the kindling of the Fire, introduced itself into *Distinction* and Variety.

56. And out of that Distinction or Variety in the Original of the Fire the Angels are introduced into the Free Will; that so with the *Free Will* they may convert, turn, and manifest themselves in the first or second Principle.

57. Even as God himself, in that same Free Will, is free and all things, and in that same *Free Will* introduces himself into Nature, into Fire, Light, and Darkness, into Pain and Torment, also into Love and Joy.

58. Thus also has the Particular or Individual, out of the whole Free Will, introduced itself in the creaturely Property into three Hierarchies or Principles, *as it wills*.

59. That is, the Science or Root may comprehend and manifest itself in the three Hierarchies, in what it *would* have; as the Divine Science or Root has introduced itself into Substance and Operation.

60. That is, one Part has brought itself into the ° fiery according to the cold; and the ° Substance or other Part into the fiery according to the hot; the third into the fiery according to the working light; the fourth into the Phantasy as into a *Glass* or Play of the Self-hood of Nature, wherein it sports with itself in the Disharmony, or *Inequality* of the Properties.

61. The three Hierarchies are to be understood by us in the *three Principles*, as in a threefold natural Light.

62. The first Hierarchy stands in the Substance of the Eternal *Father's* Property, according to the Fire of Strength, *viz.* in the Fire's Tincture in the Substance of Nature.

63. The second Hierarchy consists in the light Fire's Tincture, according to the *Son's* Property in the Eternal Nature, and is the holiest.

64. The third Hierarchy consists in the *Self-hood* of Nature, *viz.* wherein it plays or acts in the Properties one against another; as the four Elements play and act in the starry Power: And the same is manifest according to the Center of the Darkness.

65. And this has also a natural Light in it, *viz.* the cold and hot Lightning of the Fire Flash or Glance, wherein the *Transmutation* is understood, *viz.* wherein the Creature may suddenly transmute or change itself into this or that other Form, and is in Nature called the false or evil *Magia*, or evil Magic.

66. Into which Hierarchy Prince *Lucifer* has transmuted or turned himself, and Or meta- with the Science, given himself up out of the Temperature; whose Kingdom is morphosed.

called { *seine Höle oder Hölle,* } [or Dungeon.]
a Hole or Hell.

67. And it is for this Reason, because it dwells itself in the Darkness, and has a false Light, which stands not together in the Temperature; but brings forth a Lust of Desire of the *Phantasy*, of building up and pulling down or destroying; where presently one Shape is formed, and instantly according to the wrestling Forms of Nature, it is destroyed again, and transmuted into another.

68. Which Kingdom also, in the Place of this World in the Creation, stands in its Dominion; but not as to the four Elements and Stars. but yet *bidden therein*, and penetrates into the Creation; wherein the Devils and the Spirits of *Phantasy* dwell in the four Elements.

69. If the Sun and the Water should cease to be, then would that Kingdom be manifested.

• Or Excre-
cencies, Exu-
berancies.

70. It images or represents itself in some Vegetables, also in Metals which are not fixed, and consist in Fire, also in Plants, Trees, and living Creatures, wherein the false Magia, or evil Magic of *Witchcraft* is understood; and therein Christ calls *the Devil the Prince of this World*.

71. When he was thrust out from the Light, he fell into the Kingdom of Phantasy in the Center of Nature, without and beyond the Temperature into the Darkness; where he may disclose to himself a false Light out of the hot and cold Fire, through the Science or Root of the Might of Eternity.

72. For that is his Fall, that with his *own Will* he manifested the Kingdom of Phantasy in his Creature, so that he introduced the Eternal Will out of the Temperature into Division, viz, into the Disharmony of the Phantasy; which Phantasy instantly seized upon him, and therein brought him into an unquenchable cold and hot Fire Source, into the Opposition and Contrariety of the Forms and Dispositions.

73. For the Wrath of the Eternal Nature, which is called God's *Anger*, manifested itself in them, and brought their Will into the Phantasy: And therein they still live; and can now do nothing but what the Property of the Phantasy is.

• Contrive.

74. That is, they practise Foolery, with Shews, Tricks, metamorphose themselves, destroy and break Things; also elevate themselves in the the Might of the cold and hot Fire, form a Will in themselves to go up above the Hierarchies of God, viz. the Holy Angels; to make *Ostentation* in the pompous Might of the Fire, according to the first in their Wrath.

• First three
Forms.

• Mind and
Intention.

75. Their Will is meer Pride; also a Covetousness after the Multitude of Properties, a stinging Envy from the Fire; a despairing from Anguish.

76. In brief, as the three first, viz. the Spirit of Nature, in the Spiritual • Sulphur + Mercurius and • Sal is; so also is their Mind, out of which the Senses or Thoughts come.



77. Understand, as the three first without the Light of God are in their Original, so also is the Devil in his Will and Mind.

78. For his Elevation or swelling up was according to the first Principle; that he might be a Lord above and in all Beings, and be above all the Angelical Hosts.

79. And therefore he apostated from the Humility of Love, and would domineer therein in the Fire's Might, which spewed him out from itself, and set itself to be his Judge, and took away the Divine Power from him.

80. And in respect of this Elevation or swelling up, we may consider and highly perceive (seeing the Angels before the Time of the third Principle were created in the first Divine Motion) how powerfully the Kingdom of Phantasy in the Wrath of Nature has stirred, impressed, compressed, and thrust forth itself.

81. In which *Compression* the Earth and Stones have taken their Origin; not that the Devil has caused it, but that they have caused the Mother of Nature, the Wrath of God, that it has included that Substance in a Compaction, and brought it into a Lump.

82. Wherein they would fain exercise their juggling Feats, but that is withdrawn from them; so that they must now lie captive in the Spiritual Ground, in that same Mother of Phantasy, and be the poorest Creatures; for they have lost God and his Substance.

83. He that would be too rich, became too poor: He had had all in Lowliness and Humility, and had wrought with God, but in Self-hood he is foolish.

84. That it may be known what Folly is, and what Wisdom is, therefore God has shut him up in his *own Will*, through his own Elevation or swelling up, as in an Eternal Prison.

Reason's Objection.

85. But now saith Reason, *it was God's Will*, that his Wisdom might be distinguished from Folly, and that it might be understood what Wisdom is, and what Folly is; otherwise Men *would not* know what Wisdom is, nor what Folly is: *Therefore* God has *let him fall, and barded him*, so that he *must* do it; otherwise it had not been done: Thus far Reason reaches, and no farther.

Answer.

86. When the Abyss with the *Self-Will* was introduced into a fiery Division and Distinction; then was the Science in the Fire in the Distinction or Division *free*; and so every Science divided itself in the Distribution into its own Will, and the Multitude of Wills were all set in the Temperature, and had depending on them the three Hierarchies.

87. There might every Host, with the Comprehension of the Creature in the three first, introduce itself into a Hierarchy as it would, which that it is true appears as follows.

88. The Devils were in the Original Angels, and stood in the Temperature, in the *Free Will*; now they might turn or incline themselves into what they would, and therein they should be confirmed or established.

Objection.

89. Thou sayest, No: God might do with them *what he would*! yet do but understand it right.

Answer.

90. The Science or Root is God's eternal *unsearchable Will* itself, which has introduced itself into Nature and Creature.

91. Only in the Science of the Creature stood the *Will* to introduce itself into the Phantasy, *viz.* into the Center to the Fire-Life: And thereupon followed the Separation and Confirmation, also the thrusting forth out of the Temperature into Torment, whereinto the *Science* had converted itself with the *Free Will*.

92. This Hierarchy (the Phantasy) assumed *that Will*, and confirmed the same in itself; and so of an Angel became a Devil; *viz.* a Prince in the *Wrath* of God, and therein *he is good*.

93. For, as the Anger of God is, such is also its innate Throne Prince: He is and remains eternally a Prince with his Legions, but in the Kingdom of *Phantasy*; and as the Kingdom of that Power is in itself, so is also its innate Prince.

94. The Source or Torment of the wrathful Kingdom is the *Mother* of his Falshood, *viz.* his God; he must now do what his God wills: Thus he is an Enemy to the Good; for the Love is his *Poison* and * Death.

95. And if he sat even in the Holy Power in the Light, yet he would attract nothing * Or killing. to himself, but the Source or Torment * of Poison; for that would be his *Life* and Nature; as if a Man would put a Toad into a Box of Sugar, it would draw only Poison out of it, and would Poison the Sugar. * Or Quality.

Objection.

96. But Reason says; if God had infused his Love into him again, he would have been an Angel again, therefore it lies in God's predestinate Purpose.

Answer.

97. Hearken, Reason; look upon a *Thistle* or *Nettle*, upon which the Sun shines a whole Day, and with its Power and Virtue penetrates also into it, and willingly gives its Beams of Love into its *venomous* stinging *Ens*.

98. The Thistle also chears itself in the *Ens* of the Sun; but it grows thereby to be but the *more* a prickly Thistle; it becomes thereby the more *sturdy*.

99. Thus also it is to be understood concerning the Devil: Though God had even infused his Love into him, yet the *Science* or Root of the unsearchable Will had introduced itself into the Kind of a Thistle. That is, the Eternal Will without Ground and Place is a Will in itself, which cannot be broken or *withstood*.

100. And yet we must *not* understand that the Will of the Abyss has done that; for that Will is neither Evil nor Good, but is barely a Will, that is, a *Science* or *Root* without Understanding or Inclination to any thing, or in any thing.

101. For it is but one Thing, and is neither Desire nor Longing, but is a *Moving* or *Willing*; as the outward World in *Spiritu Mundi*, in the Spirit of this World, has a *Willing* or *Volubility*; or as the Air has a *Fluidness*, and neither Evil nor Good.

102. Only Men understand, that the three first with the sensitive Ground pressed thereinto, and took the Will into their Possession, and yet they arise out of that same *Will*; yet they receive it in for their proper own.

103. Thus also in like Manner we are to understand concerning the *Science* or *Root*, viz. of the *one* only Eternal *Willing* out of the Abyss, which arises out of the Eternal One, and has yielded itself together into the Creature of Phantasy, viz. into the Wrath of the Eternal Nature to *Evil*.

104. That Will is *not* the Cause of the Phantasy; but the three first, wherein the *Creature* is understood, viz. the Nature in the Eternal Band, out of which, and in which, the Understanding arises, as also the Phantasy, that is the Cause of the Fall.

105. For the Abyssal Will is not the Creature, for it has no Imaging or Representation; only in the Eternal Nature the Imaging or Representation arises; also the creaturely Will to something, and to Multiplicity.

106. The Abyssal Will is God's, for it is in that One.

107. And yet it is *not* God: For God is only understood, in that the Will of the Abyss includes itself in a Center of the Trinity in the Geniture, and brings itself forth in the *Longing* of the *Wisdom*.

108. Out of the Will, wherein the Deity includes itself in the Trinity, the Ground of Nature from Eternity has also been generated.

109. For therein is no predestinated Purpose, but a *Birth*: The eternal Birth is the predestinate Purpose, viz. that God will generate God, and manifest him through Nature.

110. Now Nature closes itself up into its own *Willing*, viz. into a painful inimicitious Life; and that same inimicitious Life is the Cause of the Fall.

111. For that has given itself into the *Phantasy* of Nature, or Play of the Geniture; and so made itself a Promoter or Lord of that phantastical Nature; and the Phantasy has taken that Life into itself, and given itself wholly up into that Life.

112. And now the *Phantasy* and the Life are become one Thing; and that has in it the Will of the Abyss, viz. the Divine Science, wherein God generates himself in God.

113. But in this included Science God generates not himself; he generates himself indeed *within* it, but he is *not* manifested in the Science or Root, so far as it comprises and lays hold of Nature.

114. God is immoveable, and unoperative therein: He does not generate therein a Father, Son, Holy Spirit, and Wisdom; but a *Phantasy* according to the Property of the dark World.

115. God is indeed therein a God, but only dwelling in himself, not in the Creature, but in the *Abyss* without and beyond the Mobility, and without the Willing of the Creature, without the Living of the Creature.

116. If now the Creature does any Thing, God does it not, in the Will of the *Abyss*, which is also in the Creature, but the Living and Willing of the Life of the Creature does it: As we are to understand and know concerning the Devil.

117. It repents him that he is become a Devil, seeing he was an Angel.

118. Now it repents him not in the *Will of his Life* according to the Creature, or as he is a Creature, but according to the Will of the *Abyss*, wherein God is so near him.

119. There he is ashamed before God's *Holiness*, that he was so holy an Angel, and now is a Devil.

120. For the Science of the *Abyss* is ashamed, that such an Image is manifested and stands in it, so that itself is *outwardly* a Phantasy.

121. But that Will cannot break, or *destroy* the Phantasy, for they are but one and the same Thing; also there is in it no Source or Torment; also no *Perception* or feeling of the Phantasy, but is a Science or Root wherein the Phantasy images or forms itself.

122. And now that Phantasy receives nothing into itself but only a *Similitude*, or Thing like itself; and that Likeness is the Power of its Life.

123. If any thing else did come into it, then the Phantasy must *cease* and vanish, and then that would vanish with it out of which it is generated, *viz.* Nature; and if Nature did cease and vanish away, then the *Word* of the Divine Power would not be speaking or manifest, and God would remain *bidden*.

124. Thus understand, that all this is an inevitable Thing, both that which is *evil*, and that which is *good*; for in God all is good; but in the Creature is the Distinction or Difference.

125. The Life of the Eternal Creature was in its Beginning *wholly free*, for it was manifested in the Temperature.

126. That is; in the Heaven were the Angels created out of the Quality and Property of that Nature.

127. The *Dark World* with the Kingdom of the Phantasy were both therein; but in the Heaven they were *not* manifested.

128. But the *Free-Will* in the fallen Angels made it manifest in themselves, for it inclined itself into the Phantasy; and so it took hold thereof also, and gave itself up thereto in its *Life*.

129. Now is that Dark Kingdom, and the Phantasy, and the Creature of the fallen Angels, at that Instant wholly become *one Thing*, one Will and Substance.

130. But seeing that apostate Will would dwell and govern, not only in the Phantasy, but in the *Holy Power* also, wherein it stood at the Beginning, therefore the Holy Power, *viz.* the Science or Root in the Light of God, *thrust the same out from* itself, and hid itself from it.

131. That is; the Inward Heaven shut it up, so that it *sees not God any more*; which is as much as to say, it died to the Kingdom of Heaven, or of the Good Will.

132. And yet it is in God, still, as the *Night is in the Day*, and is not manifested in the Day in the Sunshine, and yet it is there.

133. But it dwells only in itself, as it is said in John, **The Light shined in the Dark** John i. 5. *rest, and the Darknes comprehended it not.*

134. So also it is to be understood concerning God and the Devil; he is in God, but *shut up* in the Divine Night in the Center of Nature, with Darkness in the Essence of his Life: And he has a Magic Fire Light from the *Ens* of Cold and Heat; viz. a horrible Light to our Eyes, but to *him* it is good.

• Luke xix. 18. 135. The Scripture says, *the great Prince Michael strove with the Dragon*, but the Dragon prevailed not. And in another place, *I saw Satan fall from Heaven like Lightning*, says Christ.

136. This Prince *Michael* is a Throne-Angel, and in the Power of Christ, viz. in the Word of the Holy Power, strove with him, in which Word, *Adam* was created: That Word of Power is understood to be in all the three Principles.

137. For when *Lucifer* fell, and gave up himself into the Kingdom of the Phantasy, he there lost the Kingdom in the Holy Power, and was thrust out; and this was done by the Enterprize and Administration of the Angels, who thrust him out as an Apostate by Divine Power.

138. And in the same Power, in the Word, out of all the three Principles, was *Man* created.

• Anointed. 139. But when the Kingdom of Wrath overcame Man, and thrust him out from the Temperature, then the Highest Name of the Deity manifested itself in him, that is, in Man, viz. that most sweet Power, JESUS, which overthrew the Kingdom of the Phantasy and of the Wrath, and • tintured Man with the highest Love.

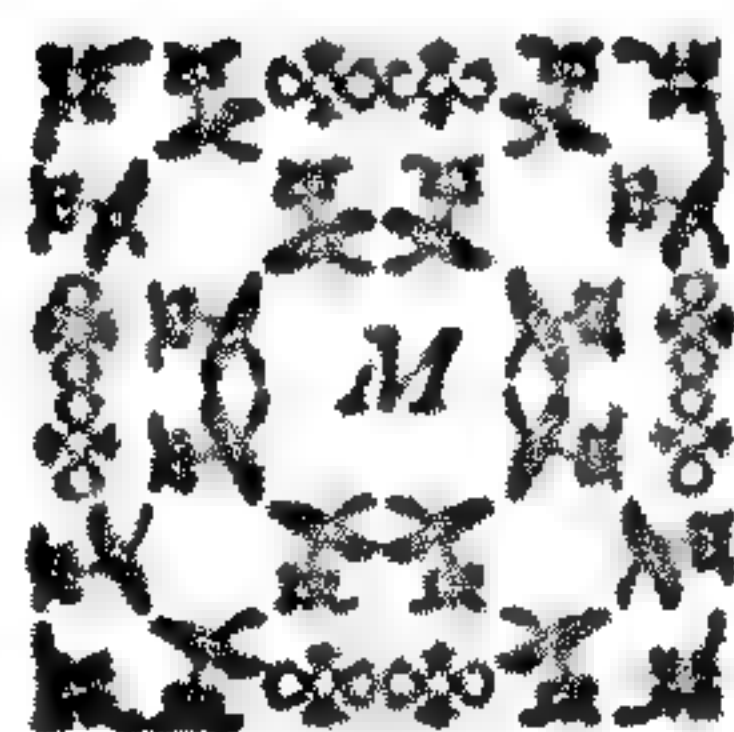
• The Anointed. 140. And there also was the Devil's Kingdom, Dominion and Authority destroyed in the Power of Man: And from hence springs the Name • CHRISTUS, CHRIST.

The Fifth Chapter.

Of the Origin of Man.

• Gen. ii. 7.
• Extract.

• Expressed,
or out-
spoken.



MOSES says, • *God created Man out of the Dust or Clay, or a Lump or Clod of Earth; understand, the Body, which is a • Limus of the Earth.*

2. And the Earth is an *Ens* out of the three Principles, an • *exhaled, contracted, coagulated Power*, out of the Word of all the three Principles, *ex Mysterio magno*, out of the great Mystery, viz. out of the three first, out of the seven Forms or Properties of Nature.

3. They have imprinted themselves in the kindled Desire, viz. in the *Fiat*, and brought themselves into Substance, each Property in itself to a *Compaction*.

• Or Mass.

4. Which God, in the *Fiat*, viz. in the substantial Science, has contracted into a • Lump or Clod, in which all Powers of the Spiritual World according to God's Love and Anger, also according to the Phantasy, lie fixed; not after the Manner of the Mind, but after the Manner of an *Ens*.

Man 5. In the Mind, 1. is understood, the living Substantiality which is spiritual, as a totally spiritual Substance, a spiritual *Ens* of the Tincture, wherein the highest Power of the Fire and Light is introduced into an *Ens*.

6. And 2. in the *Ens*, is the Life of the seven Properties of Nature understood, viz. the sensible vegetative Life, viz. the expressed out-spoken Word, which in the Vegetation expresses, forms, and coagulates itself again.

* 7. But the *Mens*, the Mind, lies in the *Ens*, or Being, as the Soul in the Body; the mental Word speaks forth the ental.

8. The Heaven includes the *Mens* or Mind, and the Phantasy includes the *Ens* or Being, understand it thus.

9. In the *Mens* or Mind is understood the divine holy Power in the Comprehension or framing of the Word, where the Word of Power compresses or compacts itself into a spiritual Substance, wherein the Word of Power becomes *Substantial*.

10. Thus the *Mens* or Mind is the spiritual Water, and the Power therein which Forms itself into a Spirit-Water, is now the highest Tincture, which stands in the Temperature.

11. And the Ground of that very Tincture is the *spiritual Wisdom*.

12. And the Ground of the Wisdom is the *Trinity* of the Abyssal Deity.

13. And the Ground of the Trinity is the *one* only unsearchable *Will*.

14. And the Ground of the Will is the *Nothing*.

15. Thus should the Mind first learn what is understood to be in the Earth, before it says, *Man is Earth*; and not look upon the Earth as a Cow does which supposes the Earth to be the *Mother* of Grass, nor needs she any more than Grass and Herbs.

16. But Man desires to eat the best of that which proceeds out of the Earth, and therefore should also learn to know, that he also is the *best Thing* that proceeds out of the Earth.

17. For every *Ens* desires to eat of its Mother, out of which it is proceeded.

18. And accordingly we see very well, that Man desires not to feed upon the gross or *coarsest* of the Earthly *Ens*, but of the purest and most subtile, *viz.* he desires the Quintessence for the Power of his Life, which he had for his Food even in Paradise.

19. But when he went out of the Temperature into the Science or Root of Divinity or Distinction; then God set the *Curse* between the Element of the Temperature and the four Elements; so that seeing Man was gone with the Desire into the Disagreement of the Properties, which had also in him concreted itself into such a *beastial*, hard, comprehensible, palpable, and sensible Substance of Enmity in the Phantasy, *viz.* into the four elementary, gross Drossiness of Heat, and Cold, also into the venomous Quality of the dark World, *viz.* into *Mortality*; therefore he must also now eat of those Properties in himself.

20. For the *Inequality* or Discord belongs not to the Temperature of the one only holy Element, but to the four Elements.

21. Therefore is the Curse the Mark or *Limit* of Separation, that the Unclean enters not into the Clean.

22. For the Curse is nothing else but a flying away of that which is good, which the one only Element had comprehended in itself, and *bidden* it from the Substance of evil and wickedness.

23. For in *Adam's* Innocence the holy Element in the Temperature sprang up forth through the four Elements, and bore heavenly Fruit through the four Elements, *which* Gen. iii. 6. *Fruit was lovely to behold, and good for Food, as Moses says, and in that springing forth is Paradise understood to be.*

24. For that Fruit stood in the Quality in the Temperature, and *Adam* stood also in the Temperature; and so he could, and should have eaten *Paradisical* Fruit.

25. But when he introduced himself by Longing or Lust into the Multitude of Properties, *viz.* into the *Phantasy* of Inequality or Dissimilitude into the Center; and would know all Things and be wise, and try how Heat and Cold, and all other Properties, *relished* in the wrestling Strife; then also *those Properties* in the Strife took hold of him, and awakened in him, and with the Desire compacted themselves into the Substance of the Phantasy.

26. Thus the Image of God [consisting] in the Temperature, was *destroyed*, and that Light in the Substance of the holy Element *extinguished* in him, wherein he knew God; thus he *died* as to the Temperature, and *awakened* to the four Elements, and the unequal or discording Science or Root; which now cause Sickness to him, and Death; and that is the true Ground.

27. But that we may satisfy the enquiring Mind, who asks after its Father's or native Country, and is upon the Way of his Pilgrimage: We will set before that Man, as follows:

I. What he properly is.

II. Of what he is created.

III. And what his Soul and Body are.

IV. Also his Fall and Restoration.

Whereby we shall be able very fundamentally to shew him the Ground of the Divine Will towards him.

28. And after that we will prove it by the Holy Scriptures, and demonstrate it by their supposed Contradiction; that thereby, if it may be, the Eyes of some might be opened: Which we shall do faithfully, according to our Gift.

! Gen. i. 27. 29. Moses says very right, ' God created Man according to his Image, yea to the Image of God created he him: Also, God made Man out of the Limus, or of the Dust of the Earth.

30. In that Moses says, God created Man in his Image; Moses does not understand, 1. that God is an Image, or 2. that God has created Man according to his Model.

31. But he understands the Science or Root in the Power, wherein all things have modelled themselves from Eternity in the Science, in the Temperature in the Powers in the Spirit of Wisdom.

32. Not as Creatures, but a Shadow, Idea, Representation, Reflexion, or Pre-modelling in a Glais, wherein God has from Eternity seen in his Wisdom what could be.

33. By which Resemblance, the Spirit of God has acted a Scene in the Wisdom, in the comprehended Model, wherein the Spirit of the Science or Root in the Wisdom has from Eternity, in the Nature of the Powers, modelled itself into a Scene (which Model was no Creature, but as a Shadow of a Creature) by which resemblance God has created the creaturely Man, viz. in or into Man's own Image.

Platform,
or Design.

34. Which yet was not a Man, but was God's Image; wherein the Spirit of God modelled itself out of all Principles, into a Shadow of Equality, Harmony, Uniformity, Conformity to the Substance of all Substances.

Note.

35. * As a Man, standing before a looking Glais, sees himself, his Image being in the Glais, but having no Life; so we are to conceive also of Man, the Image of God, from Eternity, as also of the whole Creation, how God has seen or foreseen all Things from Eternity in the Scene of his Wisdom.

36. And when God had comprised all the Powers of all the three Principles in the Science into a Substance, and contracted them into a Lump, which is called Earth, as into a Fixation of the generating spiritual Power; then he divided the Elements of the Temperature of the one Element into four Elements, for a moving Life.

37. And further he comprised the Spiritual Power of Nature, out of which the material Fixation, which is understood in the Earth, and Materials into Stars.

38. For from the same Substance that the Earth is corporeal, from the same are the Stars spiritual, and yet not as animate Spirits, but they are a spiritual Ens, viz. Powers, a Quintessence, viz. the subtile Power, from whence the Earth, viz. the Grossness has separated itself; which God, in the Science of his speaking, formed into a Variety of Powers.

39. And they are called Stars, because they are a moving, hard, greedy contracting Ens, wherein the Properties of Nature are understood.

40. All that Nature is in itself, spiritually, in the Temperature, that the Stars are in their Difference and Variety, as I here present it to the Understanding.

41. If the Stars were all extinguished or passed away, and entered again into that from whence they proceeded, then would Nature be as it has been from Eternity: For it would stand again in the Temperature.

42. And so shall be again in the End; yet so that all Substances or Things shall be tried by the Fire, and separated into their Principle.

43. By this Partition, Comprehension, and framing of the Power of the Stars, and of the four Elements, we understand *Time*, and the *creaturely Beginning* of this World.

44. Now when God had created the Earth and the Firmament of the Stars, and had appointed in the Midst the *planetary Orb* of the seven Properties of Nature, with their Regent the Sun; then the Spirit of the World opened itself out of all Properties of the Powers, out of the Stars and Elements.

45. For every Power has an *Emanation*, according to the Right of Nature, in the speaking Word.

46. Which eternal Word has here included and comprised itself in the *Mysterium Magnum* into a Time, as into a *Figure* of the spiritual *Mysterium Magnum*, as a great Clock-work, wherein a Man understands the spiritual Word in a Work or Formation.

47. The whole Work is the formed *Word of God*; understand the *natural* Word, in which the *living* Word of God, which is God himself, is understood, in the greatest Inwardness, and that speaketh itself through Nature forth into a Spirit of the World, in *Spiritu Mundi*, as a Soul of the Creation.

48. And in the speaking forth or Expression is again the Distinction or Severation into the fiery astral Science, in *Spiritu Mundi*, in the Spirit of the World, wherein the fiery Science brings itself forth into a spiritual *Distribution*.

49. In which Distribution the Spirits in the Elements are understood to be; and those according to the Distinction of the *four* Elements, in every Element according to its Property.

50. For every Element has its own inhabiting Spirits, according to the Quality of that Element, which are a *Shadow*, *Image*, and Resemblance of the Eternal: But yet 'hav-¹ Or in- ing a true and perfect Life, out of the Science of Nature from the outspoken, or expressed formed Word *ex Mysterio Magno*, out of the Great Mystery.

51. It is not out of the true Divine Life, but out of the Natural; which = Spirits = Fiery Spl- have their Dominion in the Fire, in the Aire, in the Water, and in the Earth, in ^{rits, Airy} Courses, Orders, and Politics, as the Stars have their constant inherent *Courses*: Which ^{Spirits, Wa-} is so to be understood under each of the Poles. ^{tery Spirits.} ^{Earthly Spi-} ^{rits.}

52. The Spirit of the World is now the *Life* of the outward World; the Stars and Constellations are in a Circumference or Sphere round about; and have the three first in them, in a sharp fiery Science or Root: Yea, they are even that very Substance itself, but with great *Difference*, Distinction, and Variety.

53. Those Varieties of Powers proceed forth from it, and are a Hunger according to their *inherent* Substance which they possess, *viz.* as to the Earth, and the *Materials* thereof, in their Properties.

54. And the Earth is a *Hunger*, as to the Spirit of the World; for it is sprung forth and divided from it. *divided*

55. Thus the superior desires the inferior, and the inferior the superior; the superior Hunger is strongly set towards the Earth, and the Hunger of the Earth towards the superior Powers.

56. Therefore whatever is material falls towards the Earth, as also the Water is attracted to the Earth.

57. On the *other Side* the fiery Spirit in superior Things does again draw the Water up aloft into it for its Refreshment.

58. And that generates the Water, and gives it forth, and attracts it too, after it has been *tempered* with the Earth, into itself again, and are both one to the other as Body and Soul; or as Man and Wife, which get Children together.

59. From this Birth; as from the * *Matrix* of Nature, God, in the Word *Fiat*, that = Womb. is, in the substantial Desire of the Powers, * on the *fifth Day*, commanded all *Creatures* to ° Gen. i. 20, come forth from every Science or Root, according to their Property or Kind; *viz.* the Body ^{22, 23.}

from the Fixedness of the Earth, and the Spirit *ex Spiritu Mundi*, from the Spirit of the World; and this is done in the Conjunction of the superior and inferior; that is,

60. The inward Divine Word, spoke or inspired itself, through the outward outspoken Word, into *every Science* in the fiery Property of the Powers into a creaturely Life.

61. These are now the Creatures upon Earth, and in the Water, and in the Air, the Fowls, every Creature from its own Science or *Root* of Good and Evil, according to the Properties of all the three Principles; according to each of them an Image of the Similitude of the *inward* Ground, from the Kingdom of Phantasy, as well as from the original good Life.

62. Thus it is apparent to Sight, that there are good and also evil Creatures, *viz.* venomous Beasts and Worms, according to the *Center* of Nature of the Darkness, from the Force of the wrathful Property, which desire only to dwell in the Dark; such as dwell in *Holes*, and hide themselves from the Sun.

63. On the other Hand, Men find also among many Creatures, wherein the *Spiritus Mundi* from the Kingdom of Phantasy has modelled itself, as Apes and such like Beasts and Fowls, which play Tricks, and worry, hunt, vex, and disquiet other Creatures.

64. So that one is an *Enemy* to the other continually, and they strive all one against another in their Kind, as the *Three Principles* sport or act a Scene one with another in their Powers: Thus has God introduced that Sport or Scene before him, by the *Spiritus Mundi* in its Science or Root, into an animate creaturely Substance.

65. As also Men find there are good *quiet* friendly Creatures, according to the Resemblance and Model of the Angelical World, wherein the *Spiritus Mundi* has modelled itself in the good outspoken Powers, which are the tame Beasts and Fowls.

66. And yet also many evil Beasts, *viz.* evil Properties, amongst the tame, which are also in the Mixture of the Properties apprehended and formed.

67. In the Food and Habitation of every Beast Men see from whence they are sprung; for every Creature desires to dwell in its *Mother*, and longs after her, as it is apparent.

68. The *Spiritus Mundi*, out of which all outward Creatures as to their Spirit are proceeded, is included in a Time, Limit, and Measure, how long it shall endure.

69. And it is as a *Clock-work* out of the Stars and Elements, wherein the Most High God dwells, and uses this Clock-work for his Instrument; and has included his making and Work therein, which proceeds freely, and generates according to its *Minutes*, as a Man may after a Sort resemble it.

70. All Things lye therein, whatever is done in the World, and whatsoever shall be done.

71. It is God's predestinate Purpose towards, and in the Creature, wherein he manages all Things by this *Government* of Nature:

72. For in God himself, so far as he is called God, there is *no* predestinate Purpose to Evil, or to any Thing, for he is the one only Good, and has no other Thing apprehensible in him but *only himself*.

73. And in his Word which he has spoken forth from himself, *viz.* in *Spiritu Mundi ex Myfterio Magno*, in the Spirit of the World out of the Great Mystery of the Eternal Nature, he has comprised his predestinate Purpose, and included it in the free Clock-work, in *Spiritu Mundi*, in the Spirit of the World: And that generates and corrupts all according to its native Course, and produces Fruitfulness, and Barrenness or Unfruitfulness.

* 74. But God in his Essence or Substance pours forth his Love-power thereinto; that is, he sheds abroad *himself* therein, as the Sun does in the Science or Root of the Elements and Fruits; that is, the holy Divine Science or Root gives *Power* and Virtue to the Natural Science or Root.

75. God loves all his Creatures, and can do nothing else but love; for *he* is the only Love itself.

76. But his Wrath is understood to be in the Eternal and Temporal Nature: In the Eternal in the Center of Darkness; viz. in the cold and hot Fire Source; and so also in the Spirit of the World it is understood to be in the fiery Science or Root, or Division and Distinction of all Properties. imp

77. And so now if a City, Country, or Creature, awakens or stirs up that Wrath in the fiery Science or Root in *Spiritu Mundi*, in the Spirit of the World in itself, that is, so that it introduces the Abomination into the Wrath, then it is like Wood in the Fire, wherein the Wrath becomes active and co-operative, and devours round about, and puts the Life in the Science of the Creature into the highest Torment. Fulness or Ripeness of Sin.

78. And then thus says the angry fiery Word in the awakened Turba, by the prophetic Spirit in *Turba Magna*, in the Great Turba; *I will call for Misery, Mischief, and Desolation upon a City and Country, and will see my Desire executed in Vengeance and Indignation upon it; that the Wrath may devour their Abominations, till it has quite consumed this wicked People.*

79. For that is even the Joy or Recreation, and strong mighty Force of the Wrath in Nature: When Men introduce such Fuel, viz. impious Blasphemy, and other Sins and Filthiness thereinto, those it devours, they are its Food. Wrath?

80. Especially in such a Case, when the human Science or Root breaks itself off from the Love of God, and commits Whoredom with the Wrath of Nature, there it fattens itself to the full, till the universal Fabric, or Clock-work, introduces itself into a fiery Science or Root; there all Things stand in the Proba or Trial; then it kindles itself therein, according as the Turba is enkindled in the Wheel or Orb of the Machine or Clock-work, so that one Property is manifested therein; and then comes the Plague.

81. And thus it is shed abroad upon that Country, City, and Creature; often in Venom and Poison by the Pestilence, often by Drought and Unfruitfulness, often by embittering the Minds of Superiors, the Great Ones, whence Wars arise. Now it followeth,

Concerning Man.

82. From this great Machine or Clock-work, from that which is superior and inferior, wherein all Things lye together one in the other, is Man created to the Image of God.

83. For Moses says; *The LORD said, Let us make Man, an Image of us, or according to our Image; that he may rule over, or in all the Creatures upon the Earth, the Beasts, Fowls, Fishes, and in all the Earth, and every creeping Thing that moveth upon the Earth.* JEHOVA, Gen. i. 26.

84. Now if he be to rule in all of them, he must also exist out of the Ground of them all; and moreover out of the best Power and Virtue of them.

85. For nothing rules any deeper than its Mother, from whence it has proceeded; unless it be transformed, or metamorphosed into something that is better; and then also it rules in that better Thing, and yet no farther than the Ground of that Thing.

86. And then Moses says further; *God made Man of the Dust of the Earth, or Clod of Earth, and breathed into him the living Breath, and then Man became a living Soul.* Gen. ii. 7.

87. But we are here to understand, that God did not in a personal and creaturely Manner stand by like a Man, and take a Lump or Clod of Earth, and make a Body of it: No, it was not so.

88. But the Word of God, viz. the Speaking Word, was in all Properties in *Spiritu Mundi*, in the Spirit of the World, and in the Ens or Being of the Earth, stirring up *ex Spiritu Mundi*, from the Spirit of the World, and spoke or breathed forth a Life into every Essence.

89. This was the Fiat, or creating Power, which is the Desire of the Word in the Science or Root, that was in the Model or Idea of Man, which was eternally seen, which

which stood in the Wisdom, and attracted the *Ens* of all Properties of the Earth, and whatever *could possibly* be therein, into a Mass or Concretion.

90. This was the Quintessence out of the four Elements, in which lay the *Tincture* of all Powers out of all the Three Principles, and moreover the *Property* of the whole Creation of all Creatures, *viz.* of the Substance of all Substances, out of which all Creatures existed.

91. For, understand it right; the earthly Creatures of Time are with their *Body* out of the four Elements; but the Body of Man is out of the Temperature, wherein all the four Elements lye together in *one Substance*, whence the Earth, Stones, Metals, and all earthly Creatures have their Original.

92. Indeed it was out of the *Limus* of the Earth, but not out of the Grossness of the compacted Substance of the Division or Separation into Properties, every Property having comprised or compacted itself into a *several* Substance of Earths, Stones, and Metals.

93. But it was out of the Quintessence, wherein the four Elements lie in the Temperature, wherein neither Heat nor Cold were manifested, but they were all in equal Weight or *Balance*.

94. For if Man be to rule in all Creatures, then he must have in him the supreme Might, *viz.* the highest *Ens* or Being of the Creatures, from which the Creature is a Degree more outward, or low, or inferior, or as a Man may render it, a Degree less, that the stronger may rule in the weaker, as God does in Nature, which is indeed *less than He*.

95. But it is not so to be conceived, as if in Man the bestial Properties were then creaturely or manifested; but the *Ens* or Being of all Creatures lay in the human *Ens* or Being in the Temperature.

96. Man is an Image of the whole Creation, of all the three Principles; not only in the *Ens* or Being of the outward Nature of the Stars and four Elements, *viz.* of the created World, but also out of the inward *spiritual* World's *Ens* or Being, out of the Divine Substantiality.

97. For the holy Word in its *Ens* or Being comprised itself *together* in the outspoken or expressed Word, *viz.* the Heaven comprised itself together in the Substance of the outward World, as also the Vegetation in the inward World's Substance, *viz.* *Paradise*; the holy Element was in the boiling springing Dominion.

98. In brief, the human Body is a *Limus* out of the Substance of all Substances, else it could not be called a Similitude of God, or an Image of God.

99. The invisible God, who has from Eternity introduced himself into *Substance*, and also by this World into *Time*, has by Man's Image modelled himself out of all Substances into a creaturely Image, *viz.* into a *Figure* of the invisible Substance.

100. Moreover he has *not* given him the creaturely *bestial* Life, out of the Science or Root of the Creatures, for that Life should have remained undivided, standing in the Temperature; but he breathed into him *the living Breath*, *viz.* the true original *understanding* Life in *the Word* of the Divine Power.

101. That is, he breathed into him the *true Soul* of all the three Principles in the Temperature.

102. From within; he breathed the Magic Fire-World, *viz.* the Center of Nature, as is above mentioned, which is the true *creaturely* Fire-Soul, whence God calls himself a strong zealous, or jealous God, and a *consuming Fire*, *viz.* the Eternal Nature.

103. And together with this also, he breathed in the Light World, *viz.* the Kingdom of *the Power of God*; and as Fire and Light are in one another undivided, or unseparated, so also is it here understood.

104. And from without he breathed into him herewith likewise the Spirit of the World, the *Air-Soul*.

105. Thus the whole speaking Word breathed itself into all Nature, according to Time and Eternity.

106. For Man was an Image of God, wherein the invisible God was manifested, viz. a true Temple of the Spirit of God.

107. As in the first Chapter of *Jobn*, it is written, 'the Life of Man was in the Word; ' *John i. 4*, and was breathed into the created Image.

108. That is, the Spirit of God breathed into him the Life of Nature in the Temperature, viz. the Spirit of the *Divine Revelation* or Manifestation, wherein the Divine Science or Root introduces itself into a natural Life.

109. In that Divine natural Life Man is like the Angels of God, as to the Soul, viz. the Spiritual World; as it is written: 'In the Resurrection they are as the Angels of God.' *Mat. xxiii. 30.*

110. And thus we enter again into the first created Divine Image, and not into another Creature.

111. Therefore we are thus to know Man rightly,

I. What he *was* in Innocence.

II. What he *became* afterwards.

112. Man was in Paradise, which is the Temperature: He was placed in one certain Place, wherein the *holy World* sprung forth through the Earth, and did bear paradisaical Fruit, which also in its Essence stood even in the Temperature; 'that Fruit was good and pleasant to behold, also good for Food, to be eaten after a heavenly Manner.' *Gen. iii. 6.*

113. It was not to be swallowed down into a Carcase for the Worms, as now it is in the awakened bestial Property, but in a *magical* Manner.

114. It was indeed to be eaten in the Mouth; but then the *Centers* of Distinction and Separation were in the Mouth; viz. dividing each Principle into its own, in that Manner as it may be done in the Eternity.

115. Like as the Spirit of the World from the three first, viz. from the fiery *Sulphur*, *Mercury*, and *Sal*, generates the Water, and gives it forth from itself, viz. in the *Sal Nitrum* of the Separation or Distinction, and also draws it up again from the Earth into itself, and yet is not satiated therewith; so it is also to be understood in Man.

116. *Adam* was naked, and yet clothed with the greatest Glory, viz. with Paradise, a totally fair, beautiful, bright, clear, crystalline Image, neither Man nor Woman, but both, viz. a manly or masculine Virgin, with both Tinctures in the Temperature.

117. That is, there was the heavenly *Matrix* or Womb in the generating Love-Fire, and then also the *Limbus* from the Nature of the essential Fire, wherein as to both these the first and second Principle of the holy *Divine* Nature are understood.

118. Wherein the Tincture of *Venus*, viz. the generating and giving forth out of the Son's Property consists, and is understood to be, the Woman, viz. the Mother, that is, the *Genetrix*, or Bringer forth.

119. And the fiery Property is understood from the Father's Property, viz. the Science or Root is understood to be the Man; and these two Properties afterwards have divided and distinguished themselves into Man and Woman, or Husband and Wife.

120. For if *Adam* had stood, then would the Birth and Propagation of Man have been *magical*, viz. one out of the other: 'As the Sun penetrates through Glass, and yet breaks it not.'

121. But seeing God knew very well that *Adam* would not stand; therefore he ordained for him the Saviour and Regenerator before the Foundation of the World.

122. And yet at the Beginning he created him in a right true Image, and put him into Paradise, wherein he should be eternally.

' Or, as a Candle set between two large Looking-glasses produceth an infinite wonderful Propagation.

123. And there he suffered the Trial to come upon him, that he might fall into the paradisaical Science or Root, and that the holy Word *might not want* to enter into the bestial Science or Root for the New Regeneration.

124. But it might enter into that which there vanished, viz. into the true Image of God; as shall in the following Account be mentioned.



The Sixth Chapter.

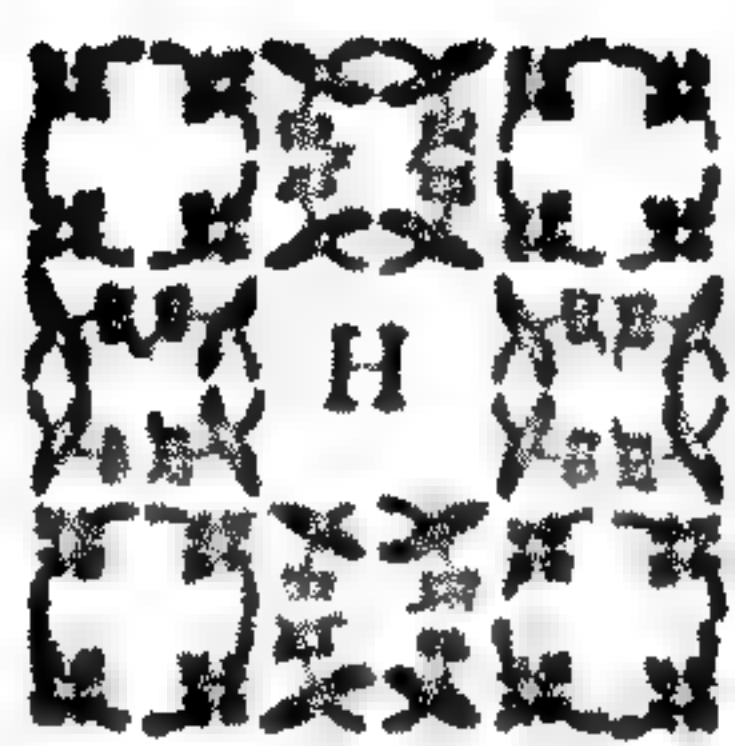
Of Man's Fall, and of his Wife.

* John xii. 40.

Ezek. xxxiii.

11.

* Peter iii. 9.



HERE we will now admonish the Lovers of the Truth *rightly* to apprehend our Sense and Meaning, for we will so explain it to him that he will be full satisfied, if he does but understand us: *Whence* the Divine Will to Evil and Good arises: Concerning which the Scripture saith; * *He bardeneth their Hearts, lest they believe and be saved*: And then also it saith, * *God willetb not the Death of Sinners*.

2. That they might not dwell so upon *that Conceit*, as if God had made to himself a predestinated Purpose, to *damn* one Company of People, and of Grace to *save* the other in his predestinated Purpose: So that they may learn to understand rightly and fundamentally, how the Scriptures *mean* that speak in that Manner.

3. Consider therefore the Image of God, in *Adam*, before his *Eve* was in Paradise, which stood in the Temperature; for *Moses* says, * *God looked on all that he had made, and behold all was very good*.

4. But afterwards he said: * *It is not good that Man should be alone*: * *He also afterwards cursed the Earth for Man's Sake*.

Question.

5. Dear Man, tell me, *wherefore* did not God at one Instant, at the Beginning, make Man and Woman or Wife, as he did the other Creatures? What was the Cause that he created them *not* together of the same Lump?

Answer.

6. It was this; because the Life of both the Tinctures is but *one* only Man in the Image of God; and cannot stand in the Eternity in a *twofold* Life, viz. in a masculine and feminine; according to the Father's and Son's Property, which together are but *One* only God, *undivided*: So also he created his Image and Similitude, in *one* only Image.

7. For perfect Love consists not in one Tincture alone, but it consists in *both*, the one entering into the other: From thence arises the great fiery Desire of Love.

8. That is, the Fire yields the Light, and the Light gives to the Fire, Virtue and Power, shining Lustre and Substance, for its Life; and these *two* make *one* only Spirit, viz. Air; and the Spirit gives forth Substance, viz. Water.

9. But all the while that these four, Fire, Light, Air, and Water, divide one from the other, there is no *Eternity*; [manifested in them]. But when they generate one another in the Temperature, and do not fly one from the other, then * *there is Eternity*; thus it is also to be understood concerning *Adam*.

* Or then it is an Eternal Substance or Image.

11. But when the Light's and Water's Tincture was *divided* and separated from him into a Woman, or Wife, he could not then in this Image, which he afterwards came to be, stand eternally; for his Rose-Garden of Paradise *within him*, wherein he loved himself, was taken away from him.

Question.

12. Then says Reason; Why did God do so? Why did he divide him, and bring him into *two Images*? Sure it must needs be his predeterminate Purpose, or else he had not done it; moreover, he foresaw it before the Foundation of the World, that he would will and do it.

Answer.

13. And here Reason lies dead, and can go no further without the Knowledge of God in the Holy Spirit, and hence comes all Disputation and Strife.

14. God's predestinate Purpose and Pre-ordination, and his Foreseeing and Foreknowledge, are *not one and the same* Thing.

15. *All Things* have been foreseen in the out-speaking or expressing Spirit, from the Science of the Fire and Light, in the Wisdom of God from Eternity, whatsoever might or could be, if God's Being or Substance *once stirred* itself according to the *Gematrix* of Nature.

16. That is, in the Property of the fiery Science as to the Darkness, what would be a Devil; also in the Light-Fire's Science, what would be an Angel; if the fiery Science once separated itself from the Light.

17. But God *created no Devil*: Now, if there had been any divine pre-determinate Purpose, then there *had been* a Devil created in that pre-determinate Purpose.

18. The one only Will of God gave and yielded itself *solely* in an angelical Figure; but the fiery Science, according to the Property of the dark-World, pressed forth, and conceived itself *into* a pre-determinate Purpose, and would needs be creaturely also.

19. And so when the Light and shining Fire became creaturely, then also the dark, cold, painful Fire, pressed forth with the imaging of *Phantasy*, and united itself in the fiery Science; which clasped and hugged the fiery Science like a *jocund Ape*, and pressed forth out of the Temperature; and thus the new Will generated contrary to the Temperature, and so was *thrust out* from God.

20. A Man must understand, that the Beginning of *Division* and Separation did not arise in God, as if God conceived in himself a Will to *have* a Devil to be: But in the Science in the Eternal Nature, in the out-speaking or expressing of the Word, according to Fire and Light, in the three first it was *brought to pass*, so that one princely Throne in the fiery Science hath divided itself into the Kingdom, viz. into the *Archia*, or Dominion of the *Phantasy*.

21. But the Kingdom of Phantasy according to the Darkness hath been from Eternity, which is also a *Cause* of the Devil's Fall; though, indeed, the fiery Science of Lucifer stood in his own Will, and gave itself thereinto *without* pressing or *Compulsion*.

22. But Man was *betrayed* by the Devil and fell: For Prince Lucifer falling before the Foundation of the World, in the first Moving, or Impression of Nature, and being thrust out from his *royal Place*; Adam was therefore created in his Stead and Place.

23. And seeing Lucifer stood not, therefore God created Adam, according to the Love, in a *material* Substance, viz. in a Fountain of Water, that so God might help, or save him.

24. And then instantly also the holy Name JESUS co-incorporated itself in Man for a Regenerator.

• Or the A-
pointed.

25. For the • CHRISTUS, or *Cbrist*, in *Adam* must possess Lucifer's royal Throne, or Seat, seeing Lucifer had turned himself away from God.

• Math.
Luke 4-

26. And from thence comes also the great Envy and *Malice* of the Devil against Man; also, from this arises the '*Temptation of Cbrist in the Wilderness*: because he was to take away Lucifer's Throne and Seat, and destroy his power in the Creation, and be his *Judge*, and cast him out eternally.

27. The Soul of Man, and the Devil, as likewise the holy Angels, come all from one and the same Ground and Foundation, only that Man has also in *Part* the outward World in him: Which indeed the Devil also has, but in another Principle; viz. in the *Phantasy*, in the false or wicked *Magia*.

• Or Essence.

28. Thereupon the Devil could deceive *Adam*; for he spake in the fiery Science, or Root of *Adam*, into the Soul, and commended to him the *Inequality* of the Properties, and introduced his false, or wicked Desire into *Adam*, whence *Adam's* Free-Will in the fiery Science was *infected*, like Poison and Venom which enters the Body and begins to work.

29. From whence arose an inceptive Will to Self-Lust, and all was at an *End* concerning the *Temperature*; for the Properties of the Creation, which lay all in *Adam* in the *Temperature*, awoke, and rose up every one in its own Self, and drew the Free-Will into it, and would needs be manifested.

30. Also the *Spiritus Mundi*, the Spirit of the World, in the outward World, drew the *Temperature* out of *Adam*, viz. *that Part* of the outward World in *Adam*, into itself, and bore Rule and Sway in *Adam*.

31. Also the Kingdom of *Phantasy* grasped after *Adam*, and would be manifested in the *Image of God*; and so would also the Wrath of Nature, viz. the Anger of God, in the Envy and Malice of the Devil; all these drew *Adam*.

32. And there now he stood in the *Proba*, to try whether he would stand or no. The Science, or Root.

I. Out of the *Division*, or Distribution of the magic Fire in the World of Power.

II. Out of the *Father's* Property.

III. Out of the Will of the *Abyss*. The Science, I say, or Root put forth out of these was free.

It stood in three Principles in the *Temperature*, it might turn itself into any one whither-soever it would.

33. Not that it was to be free, in and for the Creature, for to that was the Commandment given, *not to turn away from God into the Longing, or Lust after Evil and Good*.

34. But the Ground of the Creature, viz. the fiery Science, viz. the Root of Souls, stood in the *Abyssal* bottomless Will of the Beginning of all Beings or Substances, and was a particular Branch, or Parcel, of the Eternal Will.

• As the Earth
parts itself
into several
Roots to ma-
nifold Fruits
and yet re-
mains the ve-
ry same Earth.

35. Which Eternal Will, in the fiery Word of Separation unto Nature, had parted itself into several Sciences, or *Roots*: Thus the Soul was a Part of the Divisibility.

• Note, the
first Death.

• Or total.

• Gen. 2, 17.

36. Which Divisibility, in the Word of the Powers in Nature, viz. in the three first, and in the seven Forms of Nature, and the Propagation thereof, was *figured* or fashioned into Creatures, as Angels and high Eternal Spirits; wherein, a Man is also to understand the fiery *in-breathed* Soul.

37. But the entire holy speaking Work of God, according to the Love, viz. according to the *Trinity* of the abyssal Deity, gave a Commandment to the fiery Science, or Root of the Soul; and said, '*Eat not of the Plant of the Knowledge of Good and Evil; else if thou dost, that very Day thou wilt die* as to the Kingdom of God.

38. That is, the fiery Soul will lose the Light, and so the Divine Power in the holy *Ens*, or Being, from the second Principle in the working of the holy Spirit, will go out, or be extinguished.

39. For the Spirit of God does *not* manifest itself in any bestial Property, much less in the Kingdom of Phantasy.

40. And *therefore* God said unto it, that it should not go from the Temperature, and enter into the Lust or Longing of the Properties; nor Will to try and relish them in their Lust in their Differences; else *Mortality* would spring forth, and be manifest in it, viz. the dark World, from the Center of the three first, and would devour the Kingdom of God in it.

Question.

41. Then says Reason: Why does not God *prevent* this with his Holy Power? Is not he *Almighty*, and able to break the fiery Science, from whence the Will to Longing or Lust arose?

Answer.

42. Hearken Reason. The fiery Science is from the *Will of the Abyss*; which Will is called "Father of all Things, in which God is generated; viz. the Father generates the Son; which Will introduces itself into Power to the Word, viz. to the Expression."

43. Now know, that a Particular or *Parcel* of the highest Omnipotence of the Substance of all Substances is understood to be *in the Soul*; viz. in the Science, or Root, which had been from Eternity; which Science by the Moving of the Word of All-Power, comprised or compacted itself into an Image, in the three first.

44. And so now that Science out of the Will of the Abyss is *its proper own*; for nothing is before it that can destroy or shatter it.

45. Indeed, the Creature is after it; but the Science to the Creature is from Eternity, and that has, with the Creature, viz. in the three first, introduced itself into a longing Lust *against*, or contrary to, the Temperature, in Nature.

46. To that, viz. to the Science, or Root, was the Command given, to hold and keep the Creature in the Temperature; that is, it should keep the Properties of Nature in equal Agreement and Harmony: for itself was the Might and Strength, which was able to do that, viz. a *Spark* proceeding from the Omnipotence; and *besides* it had in it the Kingdom of the Holy Power in the Light of God.

47. What should God give to it, viz. to the Science or Root of the Soul, more to prevail with it, and compel it? He had given it *himself*; as also he had done to King Lucifer.

48. This Science or Root broke itself off from God's Power and Light, and would be *its own*; it would be its own working God, according to the Properties of Nature, and work in Evil and Good; and manifest this its Work in the Kingdom of the *Holy Power*.

49. This was an opposite contrary Will in the Divine Power and Property; and for the *Sake thereof* was King Lucifer, and also *Adam*, thrust out of the Kingdom of the Holy Power.

50. That is, Lucifer into the Kingdom of *Phantasy*, into the Darknefs, and *Adam* into the Inequality, or Disagreement, of the Creation into the *bestial Property in Spiritu Mundi*, in the Spirit of the World; so that, instantly, all the Creature's Properties in Evil and Good awakened in Man.

51. For the Sake whereof God has appointed the *final Judgement in Spiritu Mundi*, in the Spirit of the World, to separate the Evil and Good, and to reap and carry home all Things, every one into its own Principle.

52. And then all Things whatsoever the great Machine, or Clock-work, in *Mysterio Magno, in Spiritu Mundi*, in the great Mystery, in the Spirit of the World, has generated as also according to the inward Spiritual World, shall be put upon the *Test*, or Tryal of

"Or a Father of the Being of all Beings; and the *Magia*, is the Mother of the Being of all Beings: See the Book, "Of the small six Points, v. 65."

"By these Words, Being of all Beings, the One only God is not understood, or meant."

3 Key

Fire: that is, it shall be tried by the Fire of the Eternal Nature; according to which God calls himself *a consuming Fire*.

53. For how would God else judge the Creature, if it does only that which it must inevitably do, if it had no Free-Will?

54. The last Judgement is nothing else but a reaping and gathering in of the *Harvest* by the Father of all Beings; even of all that which he has generated through his Word.

55. Into whatsoever any Thing in the Free-Will has distributed and divided itself, into that it will go; and in that Eternal Reservatory, according to the Property of that same Principle, *it is good*.

56. For God has generated nothing opposite, or contrary to him, in him *all* is good; but [that is] every Thing in its own Mother; so long as it runs on in a *strange* Mother it is an opposite, or contrary Will; of this we will offer you a Similitude.

57. Consider, Heat and Cold, also Fire and Water, these come from *one* Original, and divide and separate themselves one from another; and each of them goes on in its own Will, as to its own Source or *Quality*.

58. Now, if they should go again into one another; then there is an Enmity, and one *kills* the other; and this makes the own, or Self-Will in the Property.

59. While they lie together in the Temperature they have great Peace, but as soon as they go forth, one from another, they will *each* of them be its own of itself, and rule and be predominant over the other.

60. Whence also Strife comes to be in *Spiritu Mundi*, in the Spirit of the World, between the four Elements; between Heat and Cold, *each will rule*, suddenly the one prevails, and then again the other, suddenly it rains, it is suddenly cold, suddenly hot, suddenly the Air and Wind go this Way, and then another Way, all according to the Power and *Strength* of the seven Properties of Nature, and the going forth of the three first of them; from whence all is proceeded and created or framed that moves or stirs.

Question.

61. Then says Reason; God rules and *orders this* that Strife comes to pass.

Answer.

62. That is true, but Reason is blind and sees not by what Means, wherewith, and *how*, it so comes to pass: It understands not the divided distributed Word into Properties, wherein this Rule, Government, and *Effect* consists.

63. For in *Spiritu Mundi*, in the Spirit of the World, many evil Workings spring forth which appear *contrary to God*; also, that one Creature hurts, worries, and slays another: Also, that Wars, Pestilence, Thunder, and Hail, happen: All this lies in *Spiritu Mundi*, in the Spirit of the World, and arises from the three first, wherein the Properties break, or frame themselves in their *opposite Will*.

64. For God can give, or afford *nothing* but that which is good, for he is alone the only Good, and *never* changes into any Evil at all, neither can he, for he would then *cease* to be a God.

65. But, in the Word of his Revelation, or Manifestation; wherein the Forms, Qualities, or Dispositions arise, viz. wherein Nature and *Creature* arises, there exists the working, or framing into *Evil and Good*.

66. That Word has compacted itself into a Clock-work, or Machine, included in Time, and therein now stands the *making* or producing of Evil and Good, according to the Divisibility, or Distribution of the Power in the Word; as the Powers of Divine Manifestation have divided themselves at the Beginning into several *distinct* Principles,

viz. into Pain and Joy, into Darkness and Light, into a Love-Fire of Light, and into a painful Fire of Nature, as is before mentioned.

67. Wherein now is understood the whole Ground and Foundation of the *Divine Willing* into Variety and Distinguishibility; and no Creature should dare to say, that a Will is given to it *ab extra*, externally from without, but [should consider that] the Will to Evil and to Good exists *within* the Creature.

Note: Thy Perdition is of, or within thyself, O Israel.

68. Yet by the outward *Occasions*, Accidents, or Influences of Evil and Good, the Creature is *infected*: As an outward venomous infectious Air kindles Insects, and poisons the Body; so also outward Things *destroy* the Creature's own Will, that the Will compreses or compacts itself into Evil and Good.

69. And therefore has God given Man the *Law* and *Teachings*, that he might take Occasion by the Commandment to reject the evil Occasion, or Influence; and *not say*, if I do any Thing that is evil, I must of Necessity do it; for I am of an evil Inclination or Disposition. *No.*

70. For he is to know that the Science of the Soul, which *could* have framed itself into Evil, *could also* have framed itself into Good. And that God is *no Way* the Cause of Man's Fall, or of the Devil's Fall. *Note.*

71. Neither has he drawn them thereinto, so far as he is called God, but the Divisibility or Variety of the manifested Word of Power, after it had introduced itself into *Properties*, that is it that drew them.

72. Man stood in the Temperature, but the outward Influx or Influence from the Devil and the dark World, as also in the Creation in *Spiritu Mundi*, in the Spirit of the World, has *insinuated* itself into him, viz. into the Image of God, and awakened the Distinction or Variety in the Image of God in the Temperature, so that the Eternal Science of the Soul has given up itself into a Longing to the *Manifestation* of the Properties; which is to be understood thus.

73. That some Science of the Soul gazed on the Creation of the formed Word, in its Distinction and Variety, and knew *in itself also* that same Power and Virtue to Divisibility and Distinction, and so lift up itself into a Longing after the Divisibility and Distinction.

74. And so, instantly, also the Variety, *Divisibility*, and Distinction, was manifested in the Creature, as to Soul and Body: But the Devil was the *greatest Cause* thereof.

75. For when he, as a fiery Spirit, was gone forth from the Temperature, from the Image of God, he then also introduced *his Desire* into the Science of the Soul, to bring it into a Longing or Lust: For he observed well what *Adam* was, viz. a Throne-Prince in his *formerly possessed* Stool or Seat in the Kingdom of God.

76. But the Name JESUS he knew *not*, that would in Time manifest itself in Man.

77. For his Knowledge in God's Love, wherein the Name JESUS is the highest *Sweetness* of the Deity, died in his Apostacy.

78. That is, he had transmuted, metamorphosed, or changed himself into *Evil* or Wickedness, and therefore *now* he knew only Evil and Wickedness.

79. Thus it is to be understood of the Devil's and the human Fall; *not* that a Man can say God willed it, so far as he is called God: But the Divisibility or Variety, proceeding from Nature in the Creature, *that* hath willed it, *which is not called God*.

80. God introduces his *sole* and only Will into the Formation and Compaction of his Word to the Divisibility or Distinction, viz. to the Manifestation or *Revelation* of God; and *therein* the Divisibility or Distinction stands in Free-Will.

81. For the Divisibility or Distinction is Nature, and also the Creation, and in the Divisibility or *Distinction* God wills Good and Evil.

82. That is, in whatsoever has divided, or distinguished, or separated itself into the Good, as the holy Angels; therein *he wills the Good*; and in whatsoever has separated.

itself into the Evil, as the Devil hath; therein *be wills the Evil*; as the Scripture says:

• Psal. xviii. "Such as the People is, such a God they have; in the holy thou art holy, and in the perverse thou art perverse."
35, 20.

Question.

83. Now thus says Reason: If God, in his poured forth formed Word itself, be *All*, viz. Evil and Good, Life and Death, wherein then stands the human Strife, that Men strive about God's Will; seeing God in his formed Word is all Things, and *wills all Things*, whether it be Evil or Good; and every Thing in its Property, whence it originally proceeded?

Answer.

84. Behold, in *this* stands the Strife, that Reason, in its Dimness of Opinion, without the Divine Light, is *Folly* in the Sight of God; and knows not what God is: It always imagines and frames some *strange* Thing, and afar off, when it will speak of God; and makes the one only unchangeable God, in his Eternal Trinity, • *commencing Wills* and predestinate Purposes that have a *Beginning*.

• Or inceptive.

85. And understands not,

I. How all *Beginnings*, Decrees, and pre-determinate Purposes, arise in the formed Word through Nature; where the Word compacts and forms itself *into Nature*.

II. That the Beginnings lie all in the *Formation* of the Word, viz. in the Creation and in the Creature, viz. in the great Mystery of Divisibility or Distinction, wherein the Creatures have their Original.

III. That *all Evil* proceeds from and out of Nature and Creature.

IV. And that the hardening in Nature and Creature exists in the Science or Root of the *creaturely self*.

• The Science
• or Root of the
• Creature.

V. So that if • *it turn* itself into the Wrath of Nature, then it is laid hold on and hardened therein.

VI. That it comprises in itself the speaking into Wrath, and *retains* it in itself.

VII. And all that, where it is written, *He hardeneth their Hearts that they believe not, and so are not saved*, is performed and effected in the *formed Word* of the Eternal and Temporary Nature.

• Ps. lvi. 10.

86. For from that *formed Word* God speaks in the Psalms of David, saying, • *Thou shalt see and have great Pleasure therein, when the Wicked shall be recompenced*: Also, *thou wilt rejoice when the Wicked shall be overthrown and destroyed*; that is, when the Wicked shall be swallowed up into the Wrath, who have been an Adversity and Contrariety, and a continual Infection and poisoning to the Holy. When *that Venom* is taken away from the holy Soul, then it rejoices that it is delivered from Necessity.

87. And *therefore* the Word also stands in Pain in Nature; that the Joy may be manifested.

88. But the Divisibility or Distinction from the Word goes *without Compulsion* into the Free-Will, every Property into its own.

89. For, in the Holy Word all is *Good*, but in the Introduction of own Self-Will, it is *Evil*.

90. But this now is done in Nature and Creature, and *not at all* in God: Else there must be the Devil's Will in God's Word, if God did in his Word drive on all Things *inevitably*.

91. But the Devil's Will, as also Adam's sinful Will, existed in the own Science or Root in the Creature, and *not* in God, but in the Center of Nature the *own Science* or Root compacted itself into a Will of Pride, willing to be *like*, and *more* also, than the Speaking Word of the Trinity of the Deity.

92. The Humility was *contemned* and *forsaken*, and instead thereof the Might of the Fire was assumed or usurped.

93. And that is the Fall, that the Science or Root set the *Phantasy* in the Place of God, and then the Holy Spirit departed from its Nature, and now it is a Spirit in its own Self-Will, and is *captivated* in the Phantasy, as we perceive in *Adam*.

94. Now when the Science or Root of the Soul, through the Devil's Infusion, Inspiration, or Infection, elevated itself, then the Holy Spirit *departed* into its own Principle, and so *Adam* became weak and feeble in the Image of God, *viz.* in the Temperature; and could not in the Similitude magically *bring forth* his Like out of himself.

95. His Omnipotence, which he had in the Temperature, was *broken* in him, for the bestial Property of the Creation was stirring in him.

96. And now, says *Moses*, *⁊ God suffered him to fall into a deep Sleep*, and he fell asleep: *⁊ Gen. ii. 21.* Here now he slept in and to the Temperature of the *Divine* World.

97. Out of *this Sleep* must Christ awaken him, or else in the Creature he can never see God any more: For the Sleep was nothing else but the *losing* of God's Light in the Love, *viz.* the Love-Fire, that was quenched in the *Ens*, or Being, of the heavenly World's Substance; and he was *half* dead.

98. The Time how long *Adam* stood in the right true Image of God is set before thee in the Figures of *Moses* and Christ, as also the Time of the Sleep: If thou art seeing, then set *Moses* in Christ's Figure, and Christ in *Adam's* Figure, when *Adam* was in his Innocency.

99. *Moses* was *forty Days* on the Mount, when *Israel* was tried and proved; *Israel* was *forty Years* in the Wilderness, and Christ stood *forty Days* in *Adam's* Tryal in the Temptation in the Wilderness, and he conversed *forty Days* after his Resurrection, in the right, true, perfect Tryal; wherein *Adam* should have conversed in his Innocency, for the Establishing of him in the Magic Birth.

100. But seeing that *could not* be, which indeed was well known in God, thereupon *Adam* fell into a Sleep; and so afterwards Christ must rest in *Adam's* Sleep *forty Hours*, and awake *Adam* in him in the Kingdom of God again: Which consider of, and thou wilt learn to *understand* the whole Ground in the Process of Christ.

101. Now set Christ in *Adam's* Place, and thou shalt find the *whole* Ground of the Old and New Testament: Set *Adam* in the formed Word of the Creation, and let him be the Image of the outward, and inward Eternal Nature of all the three Principles.

102. And set Christ in the Eternal Speaking Word, according to the true Divine Property wherein *no Evil* can exist, and is only and purely the Love-Birth of the Divine Manifestation, according to the Kingdom of Glory.

103. And *introduce* Christ into *Adam*, that Christ may new generate *Adam* in himself, and tincture him with Love, that he may *awake* out of that deep Sleep; and then thou hast the whole Process or Scene of *Adam* and Christ.

104. For *Adam* is the outspoken, formed, creaturely Word, and Christ is the Holy, Eternal, Speaking Word; and so thou wilt introduce Time into Eternity, and wilt see *more* than thou canst learn in all the Books of Men.

105. For when *Eve* was made out of *Adam* in *Adam's* Sleep, that was done *in Verbo* (*Fiat*) *in Spiritu Mundi*, in the Creating Word *Fiat* in the Spirit of the World: And then they became Creatures of the outward World, *viz.* in the outward natural Life, in the Mortality, *viz.* in the bestial Life, framed or imaged with a bestial Form; also they became a Carcase or Sack of Worms, to be filled with earthly Food.

106. For after that the Woman came out of *Adam*, so soon was the Image of God in the Temperature broken and *spoiled*, and then the Paradise in them could not subsist.

107. For *the Kingdom of God consisteth not in eating and drinking*, says the Scriptures; *⁊ Rom. xiv. 17.* but in Peace and Joy in the holy Spirit.

108. And that now plainly could not be in *Adam* and *Eve*, for they had clearly the *Marks* of the bestial Kind and Sex; though that bestial Kind was not quite awakened, yet it was clearly awakened and stirred up in the Longing or *Lust*.

Gen. ii. 9.

109. * *The Tree of Temptation of Knowledge of Good and Evil* was even the Tryal to find, whether the human Soul's Science or Root would turn in away from the Will of the Abyss.

110. Or, whether it would remain standing in the Creature in the Temperature, or else, whether it would turn itself in *Spiritu Mundi*, in the Spirit of the World, into the divided or distinguished Properties.

Question.

111. But then says Reason: Why did God let that Tree grow?

Answer.

112. Harken Reason: This World's *Proba* or Tryal is better than the Center in the Fire to try after the Way and Manner of Eternity; as Lucifer was proved and tried.

113. Also God knew very well that Man would fall in *Spiritu Mundi*, in the Spirit of the World; for whatsoever the Science or Root of the Soul desired, that must the Earth give forth; for the Longing or Lust went into the Property of the Earth; and so the Earth must present to the Longing or Lust, whatsoever it would have.

114. For the Science or Root of the Soul is, as to the Omnipotency or Almightyness, of a *Divine* Property; and herein lies the Ground of all hidden Secrecy, and the Fall remains at one Time as well as the other to lie upon, or consist in, the *Self-Will* of Man, and in the *Deceit* and Treachery of the Devil.

The direct and true Fall of Man, is this.

1 Gen. iii.
from 1 to 7.

115. When *Eve* was made out of *Adam*, then the Devil presented himself in the *Serpent*, and lay himself at the Tree of Temptation, and persuaded *Eve* to eat thereof, and then her Eyes would be open, and she be as God.

116. She should know,

I. What was in every Property.

II. What Manner of *Ens* and Relish they had.

III. How all Powers relished in their Properties.

IV. And what all the *Beasts* were in their Properties.

117. Which indeed was all true; but her naked Form and Shape, and how Heat and Cold should press into her, that the Devil did not say.

118. Also he came not in his own Form, but in the Form of the most subtle Beast.

119. Also the Devil was to do so therefore, 1. That he might make *Eve*, viz. the *Matrix* in *Venus's* Tincture, monstrous; 2. That she might gaze on the Subtlety of the *Serpent*, whence the *Lust* arose to know Good and Evil, as it was in the Subtlety of the *Serpent*; wherein the Science of Nature had in the Phantasy introduced itself into such Subtlety.

* Or fitted or prepared it.

120. Not as Reason says; that God has * armed and sharpened, or edged the Tongue of the *Serpent*, that it must do so: A Man may well say, that the Devil has armed and edged it from the Kingdom of Phantasy, that it has done so; but a Man cannot say so of God.

* The three first Forms.

121. The *Serpent* was an *Ens* in the * three first, in the natural Science, where the Fire and Light separate themselves, wherein the Understanding yet lies in the fiery Sharpness; the Spirit of the Understanding is not there separated from the Center of the three

first; but is mingled with the Painfulness, viz. with the Root of the Quality or Source of Poison: Therefore in the Serpent lies the highest Cause of Poison, and false, sly, subtle, crafty Will, Intentions and Purposes.

122. And then also there lies in the Serpent the highest Preservation against Poison, if the Poison be separated from her.

123. As the same also may be conceived of *Lucifer* and his Followers depending on him: He was even the highest fiery Science, according to the Kingdom of Nature, and once the brightest and fairest in Heaven; of which the fiery Science to Nature was the Cause of his glittering *Glory*: He had taken the worst, and also the best to himself.

124. Understand; the eternal Science had taken to itself the fiery Nature, according to the highest *Mobility*, whence the Strength and Might exists; wherein then also the Science of the Abyss had framed itself into an *own* Will, after the Way and Manner of Subtlety, and broken itself off from the Humility, and would rule in the Light of God in his own Luster in all Powers.

125. As he also did in his Beginning; whereby he *poisoned* the Substance in the Science of Nature with that Property.

126. From which poisoned *Ens* also the *Serpent* has taken its Original in the Creation; for which Poison and Venom Sake God also *curst* the Earth, after that Man had yet more poisoned it with the Devil's Poison and Subtlety, through his introducing false and evil Lust, wherewith he poisoned the Science in the Substance out of which he was extracted, so that *Paradise* withdrew from him.

127. Thus now also, the Devil presented his poisonous Substance by the Serpent on the Tree; wherein he had introduced his *' Egest* Jelly-spewing Efflux, or *poisonous Darts*, and subtle Purposes and Will, before the Time of the Creation of the Earth, into the Science or Root of Nature, and its spiritual Substance.

128. Which Substance in the Science of Nature, in the beginning of the Creation, in the beginning of creating the Creation, *entered together* into the Creature, as is to be conceived in the same Manner in every venomous Worm, or poisonous creeping Thing.

129. *Not* that the Devil has created them; he is become only a Poisoner of Nature, after the *Manner* he has poisoned his own Nature, as also the human Nature.

130. But the *Fiat* has made them, every Property of the divided Science in its like Form; as the Will was in a Science, or Root, in no working Figure, so was the Creature also.

131. For the Speaking Word, in the Property of every Science, brought itself into an *Image*: Thus the Serpent was near [of Kin to] the Devil, in the Science of Nature, for he hath strongly infused or darted his poisonous Will into it, when as yet it was *no Worm*.

132. Yet that Men may hold and observe a *Difference* between the Earthly and the Eternal Creatures; for the Devil is from the Eternal Science or Root, viz. from the Eternal Nature, and the Serpent is from Time; but Time is spoken out or expressed from Eternity, and *therefore* they are separated one from another.

133. This poisonous subtle darted ** Spawn*, viz. the ** Spewing* of the Devil, the Devil presented to *Eve* on the Tree, that she might gaze and admire *its Subtlety*, and make herself monstrous, as it then came to pass.

134. Now when *Eve* lusted after the subtle *Craftiness*, then the Devil slipped in with his Desire with the Serpent Monster into the Science or Root of *Eve*, viz. into the Soul and Body: For *Eve* was desirous of the Subtlety, viz. of the Craftiness, that her Eyes might be opened, and know Evil and Good.

135. Thus the Devil brought the Serpent's *Ens*, or Being, into her after a *magical* Manner: In the Way and Manner as the false and wicked *Magia* is practised by ** In-* cantation, and introduced an evil malignant Venom and Poison into Man into the Science or Root of his Body.

' Egest, Excrement, or Sternschus; the Jellies that are said to be Stars that are fallen down and lie upon the Ground in some Mornings.

** Geschmeis. * Egest. Sternschus.*

** Witchcraft.*

136. And thence *Eve* got the Will to be disobedient unto God, and ventured upon it, and did eat of the Tree of Earthliness, wherein Evil and Good were manifested.

137. And as we still at this Day after the Fall eat such vain or dangerous Fruit.

* Note: *Eve* did not instantly fall down dead.

138. And when she eat and did ^b not instantly fall down and die, ^c she gave also to Adam, and he did eat thereof likewise.

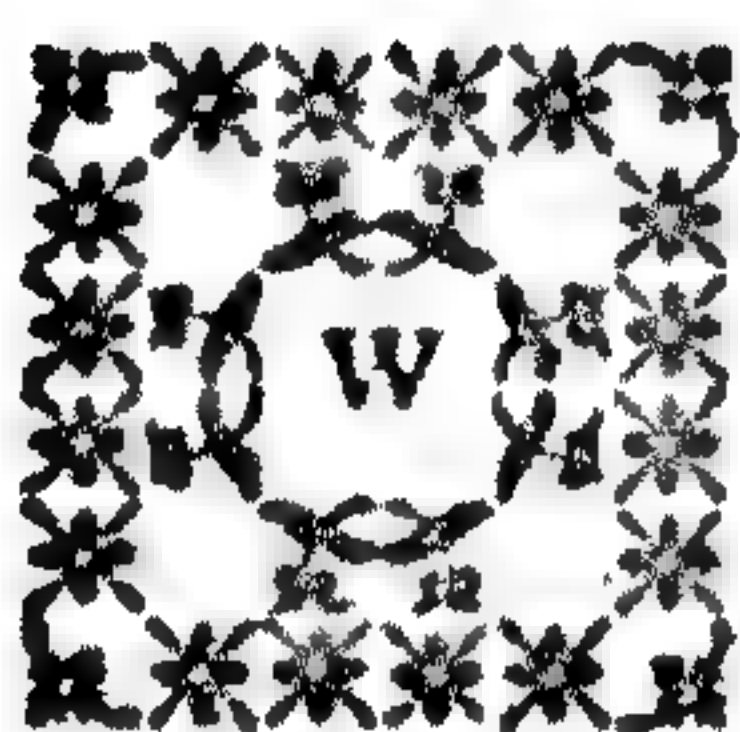
139. For *Adam* had plainly demersed and plunged himself into it, when he stood in ^d Gen. iii. 6. the Image of God; but yet had not eaten it into the *Body* till that very Time.



The Seventh Chapter.

Of the Bestial Manifestation in Man.

How Adam and Eve's Eyes were opened; and how that is [fundamentally] to be understood, in the Ground thereof.



WHEN we consider the very express *Image* rightly in its true magical Ground, and how it comes to pass that it forms a reflex Image in *Spiritu Mundi*, in the Spirit of the World, according to all Things: As we see in a Looking-glass, and in the Shadow or Representation in Water, then we shall quickly and nearly approach the Ground and Cause why every Being arises out of one only Thing, and see how all Creatures lie in *Spiritu Mundi*, in the Spirit of the World, viz. in the outipoken or expressed Word of God.

2. Therefore we may say with good Ground, that all Creatures lay even in *Adam*; not that they have proceeded from *Adam*, and so come into Creation, but in the eternal Science of the Soul, in which Science the Word of God forms and images itself into a natural and creaturely Ground; wherein all *Properties* are understood to be.

* Gen. i. 28.

3. As *Moses* witnesses, that ^d Man was to rule in all Creatures; but now since the Fall they all rule in him.

4. For when the Soul stood in the Temperature, then the Will-Spirit of the Soul pressed through all Creatures, and had no *Hinderance*, for none could lay hold of or apprehend it, as no Creature can apprehend the Power and Beams of the Sun in its own Will, but must suffer them to press through it; thus it was also with the Spirit of Man's Will.

5. But when he was captivated in the Poison or Venom of the Serpent, in the Devil's Will or *Desire*, then he was an Enemy to all Creatures, and lost this Power and Might.

6. So also the Creatures prevailed and got *Power* in him, and elevated themselves in him, as it is now plain to our Sight, that many a one is in the *Property* of a subtle Serpent, full of wicked, sly, cunning Policy, and venomous poisonous Malice: Also another hath the *Property* of a Toad in him; many of a Dog, also of a Cat, a Basilisk, or Cockatrice, a Lion, Bear, Wolf, and so on, through all the *Properties* of Beasts, Worms, and creeping Things.

7. Such Men have indeed outwardly the first figured or shaped Image upon them; but an evil Beast sits in their *Property*.

8. The like is to be understood concerning the tame good Beasts; that many a Man is in the *Property* of the kind or good Beast.

9. Neither is there scarce any Man begotten of the Seed of *Adam*, which has not in the earthly Body *some Property* of a Beast in him, many of an evil, many of a good.

10. And this is understood in and *as to the Fall*, that all Properties in *Spiritu Mundi*, in the Spirit of the World, have manifested themselves in Man. Every fiery Science, as to Heat and Cold, also all other Qualities particularly, also the Property of the *total Nature* was manifested in him, according to Evil and Good.

11. For as soon as ever they eat the earthly Fruit into the Body, the Temperature divided asunder, and departed from the Harmony of the Properties in, and as to one another; and the *Body* was manifested according to all the Properties in *Spiritu Mundi*.

12. Then did Heat and Cold seize upon them, and pressed into them; also all Properties of Nature, wherein the Ground of Nature consists, pressed into them a contrary opposite Will, whence existed unto him *Sickness*, and the *Death* of Frailty and Corruption.

13. And as to this Bit, *he died* to the Kingdom of God, and awakened to the Kingdom of Nature, and was taken from the Impassability, and put into Passability, and became, according to the outward Body, a Beast of all Beasts, *viz.* the Beastial or *Animal Image* of God, wherein the Word of God had manifested itself in a Beastial Image.

14. Thus Man became, according to the outward Body, a Master, Lord, and Prince of all Beasts, and yet was himself *but* a Beast, though of a more noble Essence than a Beast; and yet nevertheless had a Beast in his Property and Condition.

15. And at this very Hour was in Man a Gate of the dark World in God's Anger opened, *viz.* *Hell*, or the Jaws and Throat of the Devil, as also the Kingdom of *Phantasy* was manifested in him. The angry God, so called, according to the Kingdom of Darkness, was manifested in him, and caught hold on him, according to the Soul's Essence, in the Creature.

16. The Ground of the Soul's Science cannot be broken, but the *Creature* only out of the three first, *viz.* the eternal Nature, and also the temporal Nature in *Spiritu Mundi*, in the Spirit of the World, is that which can be broken.

17. The temporal Nature was set in the earthly Property, and the eternal Nature in the Wrath of the dark World, as a *Neighbour* to the Devil.

18. When these *Shackles* should be broken as to both Natures in the Death of Christ, then *the Earth trembled* at it, and *the Sun lost its shining Light*; to signify, that when the eternal Light was to be generated again, the temporal must again *cease*. • Matt. xxvii. 45, 51, &c.

19. But that it may be rightly considered and conceived *what of Man* died in the Fall, we must not only look upon the temporal Death, as to which Man dies and rots, corrupts and putrifies; for that is only the *Beastial* Death, and not the eternal Death.

20. *Neither* must we be so blind as to say that the Soul is dead in its Creature; no, that could not be.

21. That which is eternal, is incapable of Death; but the express Image of God, that had imaged and modelled itself in the creaturely Soul, *viz.* the Divine *Ens*, disappeared, vanished, or was *extinguished*, when the Wrath of Fire was awakened.

22. For in God there is no dying, but only a *Separation* of the Principles: To be understood after the same Manner as we see that the Night swalloweth up the Day into itself, and the Day the Night; and so one is *as it were* dead in the other, for it cannot shew itself.

23. And further you may understand by Way of Similitude, that, if the *Sun* should be *extinguished*, then would the *Spiritus Mundi*, the Spirit of the World, be an empty, meer, crude Enmity, and there would be *perpetual Night*; and then the four Elements could not put forth themselves, and operate in their present Qualities and Properties, neither would any Fruit grow, nor any Creature in the four Elements live.

24. In this very Manner also *Adam* and *Eve* died, as to the Kingdom of the Power and Virtue of the *Divine Sun*, viz. of the Divine Will and Essence or Substance, and the fierce wrathful Nature awakened from within, as to the Soul, and also from without, externally in the beastial Property.

25. The Science of the Soul from the abyssal Will, wherein God begets, generates, or works, that *is not* dead; nothing can break or destroy that; and it remains eter-

¹ One Copy nally a *free Will*.

² hath it, in a *Free-Will*.

26. But its Form of a Creature, viz. the Soul, which was formed into an Image by the Spirit of God, that same Image, from the Eternal Nature lost the *Holy Ens*, or Being, wherein God's Light and Love Fire burnt.

27. Not that the same *Ens*, or Being, is become nothing; indeed it became nothing to the creaturely Soul, viz. *unperceptible*, but the holy Power, viz. the Spirit of God, which was the working Life therein, that ³ hid itself.

⁴ Or conceal-
⁵ ed.

28. Not of its own determined, predestinated Purpose; but the Eternal Science, viz. the abyssal Will to the soulish Creature, departed from the *Love-Will*, forth into its stinging, prickly Property, and Disposition of the soulish Nature.

29. God did not withdraw himself from the Soul, but the Science of the Free-Will withdrew itself from God.

30. As the Sun withdraws not itself from the Thistle, but the Thistle withdraws its prickly Science from the Sun, and introduces itself into a prickly Substance: and the more the Sun shines upon it, the more prickly and stronger is the Science of Opposition and Contrary-Will; so also it is to be understood concerning the Soul.

31. God dwells through and through all, also throughly in the Darkness, and *through* and *through* in the Devil; but ⁶ the Darkness comprehends him not, and so also the Devil and wicked Soul comprehends not God.

⁷ John i. 5.

Question.

32. If thou askest, Why so?

Answer.

I answer, Because the creaturely Will to true resigned Humility, Lowliness, and Submission, under Obedience to God, is *dead*, and there is but a meer thistly and thorny Will in the Life of the Creature.

33. Thus the thorny Will holds the noble Science of the abyssal Eternal Will of the Abyss captive, or covered in itself, and they are one in the other as Day and Night; the creaturely Soul was become *Night*.

34. The Spirit of the World, *Spiritus Mundi*, in the Beginning stood in the Temperature in the Body, and yet stood in Evil and Good, as *all temporary* Things stand.

35. But the Devil's *Thistle-Seed* was come thereinto, wherein the temporal Death lay: and then there was to be understood in Man nothing else but that he was a Beast of all Beasts.

36. The *Equilibrium*, Balance, or Harmony of the formed out-spoken Word, stood in *Enmity* and opposite Will: The angelical Image was quite destroyed, both as to the Mind and Thoughts, or Senses.

37. We see plainly at this Day, that the Senses or Thoughts continually frame themselves into a Beastial Will and Desire of *Self-Love*, and very scarcely and *hardly* come so far to love God and Equality or Equity, but always lift themselves up aloft, and would have all in their sole *Possession*, and would fain be the fairest and most *beautiful Child* in the House or Family: Whence Pride, Covetousness, Envy, and Malice exist: All this is from the *Ens*, or Being, of the Serpent; and of the Devil's introduced Property or

⁸ John iii. 3, 5. Disposition, ⁹ which cannot inherit the Kingdom of God.

38. Now to help this, the living Eternal Word of the most high Love Property or Disposition came of meer Grace, and spake itself again into the faded *Ens* of the heavenly World's Substance, for an operative *working* effective Life.

39. And as the Devil's Word had spoken itself into the Soul, so the Word of the Love of God came and spake itself again into the faded *Ens*.

40. Signifying thereby, that it is an Aim, Mark, or Limit, of an Eternal *gracious* Covenant, wherein God's Love, in the Name JESU, would destroy the *Works* of the Devil; and would introduce a living holy *Ens* in the Name JESU, into this inspeaking, or inspoken Word again; which was done in Christ's *Incarnation*, or becoming Man.

41. Here now we are to understand the Foreseeing, Prevision, or Inspection, whereby the Spirit of God, * *before the Foundation of the World*, has seen this Fall in the Property * 1 Pet. i. 20, and Disposition of the Fire and of the Wrath of Nature; and has foreseen or *provided* the holy Name JESU, with the highest Love *Ens* therein, for a new *Regenerator*.

42. For the one only Root of the Divine *Ens*, out of the Divine Love, viz. the heavenly World's Substance, faded, vanished, or disappeared in *Adam*, viz. the true *express* Heb. i. 3. reflex *Image of God*, according to the divine holy Property or Disposition.

43. And in that one only Image, which in *Adam* disappeared as to God, hath God pre inspected or foreseen the Scope, Time, Mark, or Limit, of his *Eternal holy Will* in Christ.

44. Into that same did God's holy Word speak, when the poor creaturely Soul became blind as to God, and said, *The Seed of the Woman shall tread upon, crush, or break* Gen. iii. 15. *the Serpent's Head*.

45. And in that inspoken or inspired Voice the poor Soul *obtained* Breath and Life again.

46. And that same inspoken Voice was in the human Life, as a Figure of the true *express* reflex *Image*, in this Limit or Time of God's Covenant, (which he had in the Divine *Ens* foreseen or looked upon before the Foundation of the World) together implanted, forth on, from Man to Man, as a Covenant of *Grace*.

47. For the Inspeaking or Infection of the Devil, from whence an evil or malignant Will existed, was effected *at length* in *Adam*, when he was Man and Woman, and yet *neither* of them, but one entire Image of God; and it pressed on from *Adam* into *Eve*, who *began* the Sin.

48. Therefore also now came the Inspeaking or Inspiration of God, and pressed on into *Eve*, as into the Mother of all Men, and set itself against the begun original Fountain of Sin through *Eve* into *Adam*.

49. For in *Eve* lay the Tincture of the *Light* and of the spiritual Water, and in that same the holy Tincture incorporated itself in the Word in the Name JESU, and so as a Pledge that it would break the beastial *Matrix*, and change it into a holy [*Matrix*.]

50. It was not to be done through *Adam's* fiery Tincture, but through, and in that Part of the Adamical Light's Tincture, wherein the *Love* burnt; which was parted into the Woman, that is, into the *Genetrix* of all Men.

51. Whereinto God's Voice promised to introduce again a *living* holy *Ens* from Heaven, and to generate anew in Divine Power the faded disappeared Image of God, which stood therein.

52. For Christ said, *John iii.* * *He was come from Heaven*, whereby a Man is to understand, [as to] Substance; for the Word needs no coming, it is there beforehand, and needs only to *move* and stir itself. John iii. 13.

53. Now all Men, as to the perished soulish Property, lay in the *Seed* of *Adam*; and so on the other Side, all Men lay in *Matrice Veneris*, in the Matrix of *Venus*, viz. in the *feminine* or Woman's Property in *Eve*.

54. And into *Eve*, viz. into the *Matrix* of Love, from the heavenly World's Substance, which faded or disappeared in *Eve* and *Adam*, viz. into that Part which is from the Kingdom of God, God put in his Covenant, and brought *his Word* thereinto, that the Seed of the Woman; understand, the heavenly Seed; which the Word would introduce again, wherein God and Man should again be one Person, should tread upon or crush the Head of the Might and Strength of the Serpent's Spawn, and of the Devil's Will; and *destroy* the Devil's Work and Artifice, which he would *effect* in Soul and Body.

55. Understand it rightly thus: The first created Man in *Adam*, viz. that Part from the heavenly World's Substance, and then that Part, which in God's Word should be introduced, and should be one and the same Substance with the human; *that is it* that should do this, viz. the God-Man, and the Man-God should do it.

56. Not a total foreign or strange Christ, but that very *same Word* which had made Man out of itself into an Image of God: therefore thus now, 1. The Making Word, 2. The Made Word in the Power, and 3. The Holy Spirit *should* do this.

57. The heavenly *Ens* in the Word, viz. the Temple of the Holy Spirit, should in the Woman's Seed, *assume*, 1. a foulish Seed, and 2. a corporeal Seed also, from *Adam's* Substance, from the *Limus* of the Earth.

58. In the same Manner as God has assumed the World, and yet dwells in the Heaven in the holy *Ens*; so also the Word took from within, the faded or vanished holy *Ens* on his living *Ens*, and made the faded vanished *Ens*, living, in his Power, and the foulish and corporeal Nature, from the inward and outward World, hung and clave to that same *Ens*.

59. For as Nature hangs and cleaves to God, through which he manifests himself, so here also would the holy Word, together with the holy *Ens*, manifest itself, through the foulish and corporeal Nature, and tincture or dye the Soul again with the highest *Tincture*, and destroy the Devil's raised Fort of Prey in the Wrath of the eternal Nature therein; which was *all* fulfilled in the Process or Scene of Christ.

Question.

60. Now tell me, *Reason*, where the predestinate Purpose and Will of God to the hardening of Man exists: where is the *predestinate Purpose*, whereby he has in his predestinate Purpose ordained one Part to Damnation, and the other to Eternal Life?

61. For in *Eve* Sin began, and in *Eve* also Grace began; before she conceived with Child, they lay all in *Eve* alike in Death, and also in the one only Covenant of Grace, in Life.

• Rom. v. 17, 18. 62. According to that Saying of the Apostle; • *As Sin came from one and penetrated upon all, so also the Grace came from one, and penetrated or entered upon all.*

63. For the Covenant went not only upon one Particular, viz. upon one Piece or Part, as upon or from *Eve* in Part, but wholly upon *Eve*, except only the Devil's Work which he had darted into her; all this Christ should break.

64. No Soul should or *could* be generated out of the Devil's introduced *Ens*; for the Word of God with the Covenant stood *interposed* in the Way.

65. And so the Covenant pressed upon *Eve's* Soul into *Adam*, viz. out of the Light's Tincture into *Adam's* fiery Tincture.

66. For *Adam* and *Eve* were in the Word one *entire* Man; and so also the Grace pressed upon that one only entire Man *Adam* and *Eve*.

Question.

67. Where is now the divine, eternal, predestinate Purpose, concerning which *Reason* says, she will demonstrate the same by the Scripture, and yet understands it not.

68. For the Words of the Scripture are true; but there is required an *Understanding* to discern them, not an outward Supposition or Conceit, whereby Men tattle of a foreign strange God who dwells somewhere above, in a Heaven afar off.

69. But we will in a *brotherly* Spirit shew Reason *how* the Scripture is to be understood, where it speaks of the predestinate Purpose and Election of God, and give her the true Understanding and Meaning of *Election*, and what the *predestinate* Purpose is.

70. And yet we will *not at all* therein, or thereby, condemn any in his apprehended Meaning; but for the better Information and Christian Conjunction and uniting of the Understanding, we will expound and clear the Holy Scripture, to which very End also *this Book is written*.

71. Now for the understanding thereof; we will compare the first and second Principle, viz. 1. The Kingdom of Nature, wherein God's Anger and the *Hardening* is understood, we will compare with the *Divine* Manifestation; and then 2. The Kingdom of *Grace*, viz. the true divine *Substance* together, setting them one against another, to see how the Ground and Foundation of the *Hardening* exists.

72. And we will thereby try, prove, and examine the Sayings and Texts of Scripture which *seem* contrary to one another, that every one may *see* the Ground and Foundation of his own Opinion and Meaning; but we will not *bind* and tie ourselves to any Opinion to please Man, but lay down the Ground, and that in Love, for the brotherly uniting and *reconciling* of the Opinions of *all* Parties.

Answer.

73. When *Adam* and *Eve* were fallen, then they were blind as to the Kingdom of God, and as it were dead; and *there was no Ability or Possibility in them to do any Thing* Psal. xiv. 1, 3. *that was good*, understand it, as to the soulish and corporeal Creature.

74. But the *Science* or Root of the Abyss from the Father's Property, in which a Soul was formed in the fiery Word, and that was unbound or unlimited, not tied, it was neither Evil nor Good; it is the *one only Will*. See the Clavis, Ver. 210, the Word Science, or Root.

75. In which one only Will, God the Father generates his Son, and yet without or beyond the Geniture, viz. the Divine Power; it is not called Father, *nor God neither*, but is called the eternal, unfathomable, abyssal Will to somewhat: in which Will is understood the Birth of the Holy Trinity, as also the Original of Nature, and the *Beginning* of all Things or Substances.

76. That very Will is the Eternal Beginning to the Divine Wisdom, viz. to the discerning Vision or descrying of the Abyss, and is also the Beginning to the Word, viz. to the Outspeaking or *Expression* of the Fire and of the Light.

77. But the Speaking is not performed or acted in the Will of the Abyss, but in the Comprehension, Compaction, or framing of the Science or Root, where that Will compacts, compresses, or frames itself into the City of God, viz. into the *Trinity* of the Geniture: and there the Word of Power, or of the Son, speaks itself into Distinction or Diversity of Sciences or Roots.

78. And in that Diversity of the outspoken Sciences or Eternal Geniture and *Working*, was the Image of God, viz. Man, in the Divine Power and Wisdom in a magical Form or Manner without Creature, seen or *foreseen* from Eternity.

79. And in this seen or foreseen Image has the Spirit of God in the highest Love, which is the Name JESUS, loved himself; for it was a Figure of his Similitude as to Power and Birth.

80. But since God's Love, without the Eternal Nature, had not been manifested, viz. the Love-Fire had not been manifested without the Anger-Fire, therefore the Root of the Science in its natural Ground was the Anger-Fire; and the Anger-Fire was the Manifestation of the Love-Fire, in that manner as the Light comes from the Fire: And here now we understand the Ground and Foundation thus.

81. When the Light in the creaturely eternal natural Soul vanished, or went out, then the creaturely Soul was only a Source, or Fountain of God's Anger, viz. a fiery Nature.

82. But now God's Love, viz. the Name JESUS, which is the ONE, or the Unity, as a Man may conceive it, had incorporated itself in the eternal seen, or foreseen Image, in the Science of the Outspeaking, or Expression, understand in the *human eternal Image*, wherein the creaturely Soul was created; and in this Incorporation, or Inoculation 'was Man in Christ foreseen, before the Foundation of the World.

83. But when the creaturely natural Soul fell and lost the Light, then the Word of Power, which had formed the Soul in the fiery Science, spake itself into the Will of the Abyss to the Creature.

84. From Eternity the Name JESUS stood in an *immoveable* Love in Man, viz. in the Similitude of God, for had it been moveable, then the Image had had a right Life: But now * *the true Life was only in the Word of Power*, John i. 1. & 9.

85. But when the Soul lost the Light, then the Word spake the Name JESU, in the *Mobility* into the faded disappeared *Ens* of the heavenly World's Substance.

86. Adam before his Fall had the Divine Light out of JEHOVAH, that is, out of the one only God in which the high Name JESUS stood *bidden*.

87. It did not stand hidden in God, but in the Creature; understand, it stood hidden in the Science to the Creature.

88. But in this Necessity, when the Soul fell, God manifested the Riches of his Glory and Holiness in the abyssal Will of the Soul, viz. in the eternal seen, or foreseen Image, and incorporated itself with the living Voice of the Word out of the Love-Fire, into the Eternal Image, for a *Pledge* to the Soul, whereinto it should press and penetrate.

89. And although it *could not* press in, for it was to God as it was dead, yet the Divine Breath pressed into the Soul, and *warned it* to stand still, and forbear evil acting, or working, that its Voice in the Soul *might begin* to work again; and * this it is, that God's Voice with Eve inspake into the Seed of the Woman.

90. For the true Woman from the heavenly World's Substance, when she was yet in Adam, understand according to the Light's Tincture, was Virgin *Sophia*, viz. the Eternal Virginity, or Love of the Man, or Husband, which was in JEHOVAH manifested in Adam.

91. She was now manifested in the Voice of the inspeaking in the Name JESU, which had explicated itself out of JEHOVAH by *this Covenant*: That the Name JESUS would 'in the Fulness of Time, introduce the Holy Substance of *Sophia*, viz. the heavenly *holy* Substance from the Love, wherewith the Love is surrounded, or encompassed, or as a man may express it, wherein the fiery Love is a *Substance*, and bring it into the faded disappeared Substance, out of JEHOVAH.

92. And that I say the Substance out of JEHOVAH is faded and vanished in the Fall, it is true, and it is even * *the Death* wherein Adam and Eve died: For they lost the right Fire, and the hot and cold Fire of Enmity or Hostility awakened in them, in which Fire *Sophia* is *not* manifested, for that is not the Divine Fire-Life, but the natural.

93. And in this natural Fire-Life of the Soul is now the Distinction, or *Diversity* between God's Love and Anger: The natural Fire Life, without the Light, is God's Anger, which will only have its like; the same *hardens* the Soul, and brings it into a foreign, or strange Will of its own, opposite to the Love-Fire's Property.

94. And yet it is not any foreign, or strange Will of any Anger-Fire that flies into the natural Soul, which the Soul takes in, or receives; but it is the very *proper Fire* of that of which the Soul is a Substance.

95. The Wrath of Self-Nature hardens itself with the Apprehension, or embracing of the Abomination which is arisen in the three first Forms of Nature, viz. in the Property of the *dark World*; which is manifested in the evil, false, or wicked Desire: and then also from outward Accidents, or *Occasions*, which receive into them the outward Lust, or Longing from the fiery Desire.

96. As *Adam* and *Eve* hardened and *poisoned* themselves with the introduced Serpent's Longing, or Lust, whereby then presently that same introduced Poison also began to *burger* after such a Property as itself was: And so one Abomination generated the other.

97. As the Apostle *Paul* says concerning it; * *That it was not he in the Spirit of* Rom. vii. 17. 18. *Christ that willed and committed, or acted Sin, but it was Sin in the Flesh* that did it; that is, which is in Nature, viz. the manifested Wrath of the eternal and temporal Nature; and whatsoever it is which the beastial Lust introduces into the Flesh: *This does it.*

98. But now understand me right; the most inward Ground in Man is CHRISTUS, *Christ*; not according to the Nature of Man, but according to the *Divine* Property in the heavenly Substance; which he hath new born, or generated anew.

99. And the other, or second Ground of Nature, is *the Soul*; understand the Eternal Nature, wherein Christ manifested himself and assumed it.

100. And the third Ground is the *created Man* out of the *Limus* of the Earth, with the Stars and Elements.

101. And 1. in the first Ground, which is Christ, is the working, active Life in the *Divine Love*; and 2. in the second Ground, is the natural Fire-Life of the *creaturely Soul*, wherein God calls himself a zealous, or jealous God, and 3. in the third Ground, lies the Creation of all Properties, which in *Adam* stood in the *Temperature*, and in the Fall went forth one from another.

102. In the first Ground is God, JEHOVA, who has given the Men, which in the Beginning were his, to the Name and manifested Power of JESUS; as Christ says; * *Father, the Men were thine and thou hast given them to me, and I give them the Eternal* John. xvii. 6: *Life.*

103. First, they stood in JEHOVA, in the Father's Property, and now they stand in the Son's Property, according to the inward Ground of the Kingdom of Heaven.

104. For the inward Ground is the inward Heaven, it is the *Sabbath*, viz. *Christ*, which we should * *sanctify*, that is, *rest from our own Willing and Working*, that the Sab- Deut. v. 12. Heb. iv. 10. Isa. lviii. 13. *bath, Christ in us*, may work.

105. The second Ground now is the Kingdom of the Eternal Nature, according to the Father's Property, wherein *God's Anger* and the dark World is understood, whereupon God has set his Son to be a Judge: For Christ said, * *All Power in Heaven and* Matth. xxviii. 18. *Earth is given to me of my Father*: In these Words are comprised also the Judgement over all Things.

106. This Jesus Christ now, says, * *Come ye all to me that are weary and heavy laden,* Matth. xi. 28. *and I will refresh you.*

Question.

107. Now the Question is, Why are not all weary and come to the Refreshment, viz. to the New Birth?

Answer.

John vi. 44. Christ says, *'None cometh unto me, except my heavenly Father draw him.*

Question.

108. Whom then does he draw to Christ?

Answer.

John i. 13. The Scripture answers: even *'those that are born, not of Flesh and Blood, nor of the Will of Man, but of God,*

Question.

109. Then, Who are these?

Answer.

These are *they* who are born of Grace; these he chooseth or elects to himself.

Question.

110. And, What is Grace?

Answer.

It is the inward Ground, viz. CHRISTUS, Christ, who in Grace gave himself again into the faded, vanished, inward Ground.

111. Now those that are new born out of that inward Ground, out of SOPHIA, viz. out of the heavenly Virginity, those *'are Members of the Body of Christ, and 'the Temple of God, 'these are elected for Children, the rest, or the other, are hardened, as the Scripture says throughout.*

Eph. v. 30.
2 Cor. vi. 16.
Rom. xi. 17.

Question.

112. But how comes it that they are hardened?

Answer.

2 Cor. v. 14. They are *'all dead in Adam, and cannot without the Grace in Christ, have, or attain, the Divine Life.*

Question.

113. But can then the creaturely Soul in its own Ability and Will in itself, receive nothing of the Grace?

Answer.

Rom. ix. 16. No, it cannot: for *'it lies not in any Man's own willing, working, or running, but in God's Mercy, or Compassion, which is only in Christ, in the Grace.*

Question.

114. Now to ask further: How comes then the Mercy and Compassion into the Soul, that it comes under Election?

Answer.

Answer, as is said above; *Those* who are born, *not* of Flesh nor of Blood, nor of the Will of Man, but of the *blessed Seed* of the Woman, viz. out of the inward Ground, where the Soul draws Christ into itself.

115. Not from an assumed outward Grace, as Reason says, God receives in Christ the sinful Man, who *lies dead in Sins*, through the predestinate, fore-ordained Election of ¹ Eph. ii. 1. Grace to himself, that he might make known the Riches of his Grace.

116. No! that avails nothing; for the Scripture says, ¹ *Except you convert and become* ¹ Matt. xviii. *as Children, and be new born through Water and the Spirit, else ye shall not see the Kingdom* ³ John iii. 5. *of God.*

117. The inward innate Grace of Filiation alone avails: for Christ says, ^m *That which* ⁶ John iii. 5. *is born of the Spirit is Spirit; and that which is born of Flesh is Flesh; and so further in* ¹ Cor. xv. *John. Also ^a Flesh and Blood shall not inherit the Kingdom of God.* ^{50.}

Question.

118. Now it may be asked: *How* is then the innate filial Birth, seeing they are *all* dead in Adam? Surely therefore some must needs be born Children to God out of a *predestinate* Purpose, and be elected, and the other remain hardened in God's predestinate Purpose: how can the Child help it, if God will not have it? Here now lies the *Nut* that is so hard to crack, about which so much Strife and Contention is.

Answer.

119. Christ said, [•] *A corrupt Tree cannot bear good Fruit, and a good Tree cannot bear bad* [•] Matt. vii. 18. *Fruit*: now if we will search and fathom this Ground, then we must search into [•] *the Tree* [•] Gen. ii. 9. *of Life*, that is Evil and Good, and see, 1. What Fruit it bears; and 2. From what [•] Rev. ii. 7. *Essence every Fruit grows*; and so we come to the true Scope, Aim, and Meaning; as we see how every Power draws or attracts into an *Ens* and Will.

120. The Scripture says, that God has *included all Things in Time, Limit, Measure, and Weight*, how it should come to pass: But we cannot say of Man, that he in the Beginning was included in *Time*, for he was in Paradise included in the *Eternity*.

121. God had created him in his Image; but when he fell, then that *including in Time* caught him, wherein all Things stand in a Limit, Measure, and Weight: And that *Clock-Work*, or Machine, is the outspoken or expressed formed Word of God, according to Love and Anger, wherein lies the whole Creation, as also Man, according to Nature and Creature.

122. Now the Name JESUS has manifested itself in this outspoken Word, in the [•] *Father's Property*, in that [•] *all Power in Heaven and Earth is given to him*; therefore all is ^{18.} [•] Mat. xxviii. *his*, both the Evil and the Good.

123. Not in the Possession and *Inherency* of its own Self-Property, but to the Good as [•] *a Saviour*, and to the Evil as [•] *a Judge*.

124. And therefore all Things are set one against another; Love against Anger; and the Anger against the Love; that the one may be manifested in the other, at [•] *the Day of* [•] Matt. xxv. *the Judge's Decision or Separation, when he shall sever all Things.* ^{32, &c.}

125. For if he were *not Lord* over the Evil, he could not be a Judge of the Devil and of the Wicked.

126. This Tree of Life stands now in the highest Anguish in the Birth; on the one Part it is *Christ*; and on the other Part it is the Kingdom of *Nature*, in the Wrath of God the Father; according to the dark and Fire-World's Property.

127. The Fire-World gives *Ens* to the Spirit-Life; and Christ in the Love gives *Ens* to the Substance of the Fruit, and tinctures the Wrath, so that it becomes a Kingdom of Joy in the Substance of all Substances: Now, herein lies the Question, and the Variance,

Question.

128. That is, into what Kind of *Ens* the Center of Nature, viz. the Will of the Abyss in the Eternal Father's Property, introduces and images, or *models* itself: Whether into the *Grace* of Christ in *Sophia*, or into the Might and Force of the Wrath to the *Phantasy*; such an Image is properly belonging to the Soul, or stands there according to the Soul.

129. For here the Father gives the Soul to his Son Christ; for in the Father's Property consists the imaging, framing, or modelling of the *Soul*; and in the Son's Property consists the noble imaging of *Sophia*, viz. of the Eternal Virginity in Christ.

130. Now here at present it lies in the Will of the Abyss without Nature, as to the foulish Creature, into that which separates and distributes itself, whether into *Self-hood*, as Lucifer did, or into the generating towards the *Holy Trinity* of the Deity, viz. so that it leaves itself to fall into God, or wills, works, or runs of itself: Now here, upon this is the *Election*.

*Rom. vi. 16. 131. And here it is, as St. Paul says, * *To whom you yield as Servants in Obedience, his Servants you are; whether of Sin unto Death, or of the Obedience of God, unto Righteousness.*

Question.

132. But then, says Reason, How can a Child help it, if it becomes a *Tbistle*, before it has its Life and Understanding?

Answer.

*Of the Life. Hearken: let me ask also, How can God's *Love* in Christ help it that *Adam* went forth out of the Temperature and entered into the Tree of the Knowledge of Good and Evil, viz. into *Strife* and Variance? He had Free-Will, why then did he break the same against the Will of God in him? Why was he disobedient to God?

Question.

133. Then says Reason further: Do all Men come into the World in such a Condition and Capacity? or, Are they so *shut up*?

Answer.

* Note, Parents, the following Verses. * Exodus xx. 5, 6. No, by no Means so, from God's predestinate Purpose; but from the *Fountain* of the actual Sins of the Parents and Ancestors: For God says in *Moses*, * *I will visit and punish the Sins of the Parents upon the Children unto the third and fourth Generation; but those that love me, I will do well to them, unto a thousand Generations.*

134. Now herein lies the true Ground of the *Tbistle* Children, and of the *hardening*, and it is this; namely, that the Parents introduce, and *pour in*, the Devil's Malice and Wickedness in Flesh and Blood, into the Mystery of the formed outspoken Word of God, viz. Falsehood, Lying, Pride, Covetousness, Envy, Malice, and oftentimes cruel vehement Curses, which were, upon *Cause given*, wished into, and upon their Souls and Bodies from one another.

* Or Essence of his Seed to 135. And, if a Man has given Cause, then they stick to him in the *Tree* of his Life, and then such Twigs and Branches are generated out of him; which cannot reach and

attain the *Ens* of Christ, but are generated or *born of the Parents Flesh and Blood, in the Will of the Man and of the Woman*; wherein the *Ens* of the Soul introduces itself into a Kind of a Thistle, oftentimes into the Property of a Serpent, of a Dog, or some abominable Beast: Upon these Thistle-Children now goes the *Predestination*, who upon Earth neither will, nor do any Good.

his Offspring
and Genera-
tions begot-
ten by him.
Gen. ii. 9.
Rev. xxii. 14.
John i. 13.

136. And though the Parents oftentimes retain in themselves a little Spark of the Divine *Ens*, and enter in the End into Repentance to the New Birth; yet in the mean Time, such Thistle-Children are generated and begotten.

137. Also there is a very great Difference in those which have attained the Divine Calling in the working *ae ling* Tree of Life; for Christ says, *Many are called, but few are chosen out of them.*

Matt. xx. 16.

138. The Calling now is thus to be understood: Christ is the Calling, which calls without ceasing in the Essence of the Tree, saying, *Come ye all to me, ye that are weary and heavy laden: He stretcheth out his Hand the whole Day to a disobedient People, that will not endure to be drawn, that will not suffer his Spirit to reprove them*; as the Scripture complains throughout.

Matt. xi. 28.
Isa. lxxv. 2.
Rom. x. 21.
Gen. vi. 3.

139. Now the Calling passes upon all Men, and calls them all; for it is written, *God willeth that all Men should be helped or saved*: Also, *Thou art not a God that willeth Evil*: God wills not in his own Will, that so much as one Thistly-Child should be generated; but his Wrath as to Nature apprehends or takes hold of them.

1 Tim. ii. 4.

140. Therefore the Divine Calling puts forth some little Strings and takes some Fibre Root therewith: so that in many there is a Spark or Bud of the *Ens* of Christ in them; viz. of the Divine bearing of God's Voice: these God suffers now to teach and preach, and manifests his Will to them; for they are those that are heavy laden with Sins; and lie half dead at Jericho.

141. For these Christ has appointed the Baptism and Supper; and calls always, saying, *Come, come and labour in my Vineyard; take my Yoke upon you*, viz. the corrupted perished Nature of his formed outspoken Word; which in Christ became a Yoke, wherein the Sins of Men lay.

Matt. xi. 29.

142. Concerning this now, Christ says, *To one was given one Talent, to a second two, to a third three, to the fourth four, to the fifth five, to the sixth six Talents, which they were to employ and to get Increase*; but he which has but one Spark of the Grace of God in him, may, if he will labour and work therein, grow into a great Tree.

143. For *to these be hath given Power to become the Children of God, not in their own Ability, but in the Ability of this little Spark or Talent*; for the Soul rests therein, and *the drawing of the Father, in the Soul to Christ, is performed therein.*

John i. 12.

John vi. 44.

144. For as soon as the Soul tastes the Grace of God, then the Father's Will in the Abyssal Science, hastens to the Fountain Christ; and though *the Kingdom of God be at first small, as a Grain of Mustard-seed*, yet if the Soul receives it, and works therein with its fiery Desire, then it grows in the End as big as a Laurel Tree.

Luke xiii. 18, &c.
Lorbeer
Baume,
Laurel-Tree.

145. But that Soul which will not receive it, but goes on in the Lust of the Flesh, and lyes in the Bed of Adultery with the Devil: Concerning these Christ says, *To him that hath shall be given*; that is, to him that works and labours in that little, it shall be given; but to him that hath not; that is, to him that hath some little, and will not work and labour therein, it shall be taken from him, and be given to him that hath much.

Matt. xiii. 12.
Luke viii. 18.

146. And here is that which is said, *Many are called, but few are chosen*: For many have that Earnest and Pledge of Grace, but they tread it under Foot, and esteem it not; one Party from outward Occasions, Casualties, and Accidents; and another from the Grossness and Vileness of the bestial Property.

147. For Christ sows abroad his Voice in his Word, as a Sower does his Seed; it is sown to all Men, as well to the wicked as to the honest and virtuous.

148. Now when the Seed is sown, the Matter lies in this, viz. in the Quality of the Ground into which the Seed falls.

149. If it should fall into a *stony hard Way*, viz. into a beastial Property, where in the Flesh in the Property a gross filthy Beast sits; then it is trodden under Foot by the Grossness and Disesteem of it.

150. But if a covetous greedy Beast, viz. a Dog, Wolf, or the like sit therein in the Property, then Cares and Covetousness lye in the Way and *choke the Seed*.

151. But if it should fall into a *high Mind*, which sits in the Might, Honour, and Pomp of the World; then Pride and Greatness has set itself in the Way, and this Seed is fallen upon a *Rock*, and brings forth no Fruit.

152. But if it falls into a *good Reason*, wherein is the Property of a Man, viz. of true Lowliness and Humility; there it is catched hold of and received, and it is the good Ground; for God's Substance is Humility; and then this Property is a Similitude of him, and then it *springs up and bears much Fruit*.

153. Therefore Men should rightly consider the Scripture, when it says, *Many are called, but few are chosen*; the Scripture understands it thus, very many, yea, the *most Part* are caught in the *Divine Call*, and can come to the Filiation, but their wicked Lives, their Affairs, their Substance, or their Doings, to which they *addict* themselves, *barreneth* them.

154. Therefore many Times a Child is *more* blessed than one that is old; also Christ *Mark x. 14.* says, *"Suffer little Children to come unto me, for of such is the Kingdom of God"*: Christ has received them into his Calling or Covenant.

155. But when Man comes to Years, and departs from the Divine Calling, and yields himself up to the Devil's Will, and comforts himself with an *outwardly* received Filiation and Adoption of Grace, as *Babel* does; and says, oh! it is Christ that has done it; he has satisfied and paid all, I *need only* comfort myself therewith and receive it: His Grace will be imputed to me as a Bounty; I am saved and blessed in God's predestinate Purpose, without any Works of my Will: Indeed, I am dead in Sins, and *can without him* do no good Thing, except he should draw me thereinto: But he will make known his predestinate Purpose in me, and make me a Child of Grace through his outward *external* Reception, and pardon my Sins; *though I live wickedly*, yet I am a Child of Grace in his predestinate Purpose.

156. Concerning these Christ says, *"Make their Way a Snare and a Stumbling-block, that they may fall; and let their Light go out in the Midst of the Darkness, and barren them in their own Devices; for their Ways are abominable"*. Upon these passes the Predestination, for they were at first called, and were still *all along* called, but they would not come.

157. And then thus says Christ, *"We have piped unto you, and you have not danced. O Jerusalem! how oft would I have gathered thy Children together, as a Cocker doth gather her Chickens under her Wings, and thou thyself wouldest not"*: Thou wert caught in the Call of God, and hast turned thyself from it into thine own Will.

Objection.

158. But then Reason says, They could not. Why could they not, being they were called? They cannot that are not within the Call; but who will say which they are?

Answer.

159. The Devil in them will not. *"He teareth the Word from their Hearts, so that they believe not, nor are saved"*, as Christ saith; therefore in the Election and Predestination they are rejected: For the Election passes over them *till the Time of the Harvest*; when the Corn is ripe, *when the Iniquity is full to the Brim of the Measure*; then, *when the Floor is fanned*, the Chaff remains behind, being too light in Weight.

160. It is as Christ says: *The Kingdom of Heaven is like a Sower which soweth Abroad* Luke viii. 5. *good Wheat, and then cometh the Enemy and soweth Tares and Weeds therein; and when the Tares and Weeds grow up, it choaketh the Wheat that it cannot grow and bear Fruit: Thus also it is with Man: Many a Soul is good Grain, but the Devil's Tares and Weeds destroy it.*

Objection.

161. Thou wilt say, That cannot be, because Christ says, *My Sheep are in my Hands,* John x. 28. *and none can pluck them away from me.*

Answer.

And all this is true; so long as the Will or *Desire* remains in God, the Devil cannot pluck them thence.

162. But when the Soul breaks itself off from God's Will, then is the Science or Root of the Abyssal Will, wherein Christ dwells, obscured, *dimmed*, or darkened; and Christ in his Members is crucified and slain, and the Temple of the Holy Ghost is made a Whore's Temple, understand it, as to the *Soul*: Not that Christ is slain, but his Temple, viz. a *Member* of him is slain.

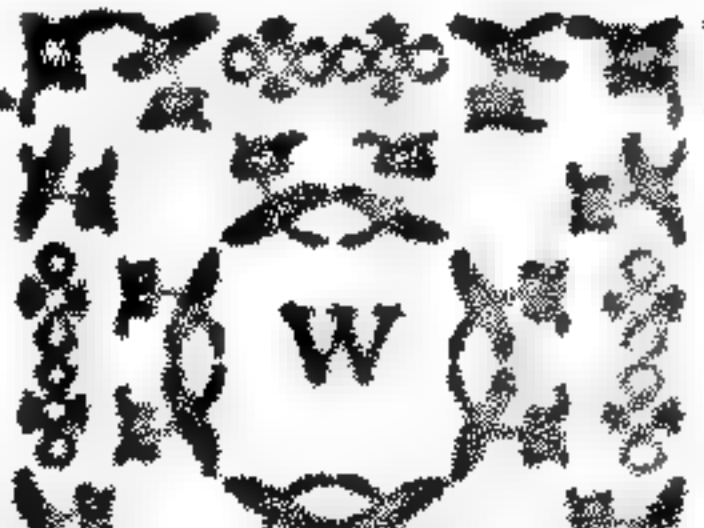
163. For here is the Separation in the Election: The Election is *the Spirit of Christ*, which then passes away from this Soul; for his Voice is no more in the Soul, it has no more Divine Hearing; for it is without, gone forth away from God.

164. For Christ says, *He that is of God beareth God's Word; therefore ye hear it not,* John viii. 47-
for ye are not of God: They have lost the Divine Voice in them, and have received and taken in the Devil's Voice in Turba Magna, in the Great Turba.

* That is, the Great Tumult and Disturbance whereby the Spirit of God in the Temple of Christ is destroyed by Sin.

The Eighth Chapter.

Of the Sayings or Texts of Scripture; how opposite they are to one another: How a Man is to understand them: Also of the Tree of Life, of the Knowledge of Good and Evil.

1.  We will represent this high Mystery in an *Image*, or *Similitude*, for the Weak to consider of; and shew how the Children of God, and then the Children of Perdition are 1. Generated from their Original; and then 2. How they are their whole Life upon Earth.

2. Consider a Tree, which springs and grows from its *Ens* and Seed, in which Seed the Tincture of the Vegetation, together with the Substance of the Body, that is, of the Wood, lyes; and therein lye all the four Elements, together with the Stars, or *Astrum*, of the Constellations, as also the Power and Virtue of the Sun.

3. The *Seed* falls into the Earth, which receives it; for that is also a Substance of the Constellations and Elements.

4. And the Stars and Elements are a Substance of the *Spiritus Mundi*, of the Spirit of the World.

* *Mysterium
Magnum
Externum.*
* *Mysterium
Magnum In-
ternum.*

5. And the Spirit of the World, *Spiritus Mundi*, is the Great Mystery, * *Mysterium Magnum*, viz. the formed, outspoken, or expressed Word of God, out of the Eternal Speaking.

6. And in the Eternal Speaking is understood the Separation or Distinction into Love and Anger, viz. into Fire and Light.

7. The separable Things out of, or from the Speaking, is the Eternal Nature; and the Speaking in itself, is *God's Word*, which arises out of the Power, or Virtue of the *Wisdom*.

8. And the Wisdom is that Exhalation which is breathed forth or expressed from the *Trinity*, viz. *God's Perception*, wherein the Abyss finds, feels, or perceives itself in the Abyss or Ground.

9. And the Perceptibility or Inventibility, is the *one* only Eternal Will, which introduces itself in itself into a Science or Root to the generating, geniture or working of the *Deity*, which is itself.

10. Thus we see how the *Innermost* has shed itself abroad into an *Outwardness*; and how the Inward now hath its own generating and working, and so has the Outward.

* Everywhere
present, or
ubiquitary.

11. And there are especially to be understood three Principles in this * omnibus Geniture, wherein also is a threefold Life, and yet they are in one another as one; only each of them is *manifested* in its Property in itself, and the other not.

* Threefold
Life, of Dark-
ness, of Light,
of the four
Elements.

12. But if this * threefold Life is equally manifested as to one another in a Thing, so that the one sees and apprehends the other, then that Thing is *divine*; for it stands in the *Temperature*.

13. For the first Life is the fiery, viz. the *natural* Life; the second is the *lightsome*, viz. the yielding giving Life; and the third is the sounding Life, viz. the distinct, palpable, or *working* Life.

14. The fiery gives *Separability*, and the lightsome gives *Ens* and *Substantiality*, and the sounding Life gives Power and *Will*, that is, in the Substance it gives a *Vegetation*, and in the Life of the Fire and Light it gives *Reason*, Sensibility, and Thoughts.

15. The first Principle is the *fiery Life*, and the first Manifestation or Revelation of God.

16. And the second Principle is *Light*, wherein the holy Life of the *Understanding*, together with the Original of Substance is understood, and is called God's Kingdom.

17. The third Principle comes from the *Power* of the Substance, and has its Beginning from the Power of Fire and Light, out of the fiery Exhalation breathing forth, or Expression from the Fire and Light into a Form, and that is the Great Mystery, *Mysterium Magnum*, wherein all lyes.

18. And that Form yet is no Image, but an *Ens* or Being; it is the Spirit of the World, *Spiritus Mundi*, which lays hold of and compacts the fiery Life in the hungry Science or Root, and introduces it into Divisibility or Distribution of the working Power, and brings itself into a *Form* therein.

19. That is, the Fire Life takes hold of the given, yielded, or bestowed Substance of the Light, and draws itself therein up into a *Form*; as a Man may see in Seed or Grain, as also in the four Elements, which all of them together are but one only Body of the Spirit of the World, out of the Great Mystery, *Corpus Spiritus Mundi, ex Mysterio Magno*.

20. And we may clearly and easily understand how the Great Mystery, *Mysterium Magnum*, to Evil and Good, lyes in *every* Thing.

21. Which Mystery is in itself Good, and there is not the least Print or Footstep of Evil to be found in it but in its unfolding, in that it brings itself into Divisibility or Distinction; then there comes to be a Contrariety and *Opposition* of the Properties, where one overpowers the other, and rejects or casts it away for the Communion and Society of the

other, wherein we understand the great Mystery of God; how it has gone with the whole Creation.

22. Consider a Grain or Seed of a Tree, as is mentioned above; for therein the Great Mystery lyes, according to the Property of the Seed: For the whole Tree, with the Root and Fruit thereof, lyes therein, and yet is *not manifested* while it is a Seed; but as soon as it is sown into its Mother, the Earth; then these are manifested, and the Tree begins to put forth in the fiery Science.

23. Now the Earth cannot excite or kindle the *Ens* in the Seed, wherein the three first manifest themselves, if the Sun, viz. the Light *did* not first kindle it; for the three first lye in the Earth shut up in the cold Fire.

24. But when the Sun kindles the Earth, then the hot Fire unfolds itself and creeps forth, out of which the Light of Nature arises; that is, it unfolds itself therein forth, and in that unfolding forth now is the Seed *received in*.

25. That is, the Power of the Earth there receives its dear Son in the Seed which is born of her, and receives him with Joy; for it is more noble than its Mother *as to the Substance*.

26. But now we are to consider the fundamental Ground of the Earth, whether the three first, as to the Place whereinto the Seed is sown, in its operative manifested *Ens*, is *alike* in Quality to the Seed, or no; if it be, then it receives the Seed as a dear Son, or Child, with Joy.

27. Likewise on the other Side, then the *Ens* of the Seed yields itself into its Mother the Earth, with great Longing and Desire; for it finds its true Mother, out of whose Property it is born or generated; thus also the *Ens* of the Earth finds a very truly dear Son in the *Ens* of the Seed, and the one rejoices in the other, and so the *Vegetation* springs forth.

28. But if the *Ens* of the Earth in that Place be *unlike* in Quality to the *Ens* of the Seed, the Earth receives it indeed, but only as a Step-son; it does not bring its Joy and Desire thereinto, but lets the *Step-son* stand: It may suck to itself an *Ens* out of its own true Mother, which is very deeply hidden in that Place; from which deep lying hidden, *many* a Seed perishes, before it can reach the true Mother of its own Property.

29. And though the Seed receives an *Ens* from the Unlikeness of Quality, yet it stands in great *Danger* still, before it can metamorphose its own Essence in a strange *Ens*, and never becomes so good and lusty a Tree, as when the Seed is sown into its right and true Mother.

30. For that *opposite Ens* is always against the Seed, and the Essences thereof stand in Strife; whence the Tree is so knotty, knurling, and crooked, also so small and slender; and many Times, if an evil Constellation, Configuration, Influence, or *Aspect* befall it outwardly, it bears evil Fruit, or else quite withers and dies.

31. For if the *Ens* of the Earth mingles with the opposite Constellation, Configuration, or *Aspect*, and receives it, then the Earth rejoices in the Property of that Constellation or Influence, while they have a Will of the same or *like Property*, and will generate a new Son in their Conjunction or Mixture; and so then the Tree is forsaken by the *Ens* of the Earth, and withers, and brings forth evil, little, or no Fruit.

32. Now if we consider the Growth and Vegetation of that Tree, we then find the *hidden Ground* of all secret Mysteries; for then first it receives the *Ens* of the Step-mother to itself, and gives its *Ens* to the Step-mother.

33. Which also receives the *Ens* of the Seed, but not with such Joy as if it were a like *Ens*: It attracts indeed the *Ens* of the Seed to itself, wherein the Root exists; but there is soon an *opposite Will* in the three first of the Mother, whence the Root is knotty and burry.

34. Now in this Strife the Fire kindles in the *Ens* of the Seed by the Power of the Sun, in which kindling the Great Mystery in the Spirit of the World, *Mysterium Magnum in Spiritu Mundi*, is manifested.

35. For it grasps the *Ens* of the Sun, and rejoices in the same, for the Power of the Sun becomes essential therein, and attracts the *Ens* of the Seed, from the Root up to itself, that it might generate a Fruit therein.

36. The Sun with its Power gives itself thereinto without Difference or Distinction as to any Seed; it loves every Fruit and Vegetation or Sprout, and withdraws itself from nothing; it wills nothing else, but to draw up good Fruit in every Herb, or whatsoever it is.

37. It receives them all, be they evil or good, and gives to them their beloved Will or Desire, for it cannot do otherwise; it is no other Thing or Substance, as to what it is in itself, [than the very Satisfaction to every Desire].

38. But we must rightly consider how the Sun is also a Poison to the evil, and good to that which is good; for in its Power exists the vegetative Soul, and in its Power it also perishes; which you must understand as follows:

39. If the Forms or Ideas of Nature in the first Three, in the Root of the Tree, are in the like or agreeing Will with the Mother of the Earth, then the Earth gives to the Root with great Desire, its Power, Virtue, and Sap; and then the Sun's Power or Virtue rejoices therein, and hastens the Growth or Vegetation.

40. But if the Earth and the Root be opposite one to the other, then is the Earth's Power and Virtue withheld from the Root; and if then the Sun, with its Beams of Light, kindles the Root and the Tree, then the three first kindle themselves, viz. Sulphur, Mercurius, and Sal, therein, in their Malignity, and burn and scorch the *Ens* of the Sun, and dry up the Water, and so the Stock or the Branches wither.

41. But when the three first can obtain the Sap of the Earth, they continue in the Likeness of Harmony, and awaken not themselves in the Strife; then they agree with the Beams of the Sun's Light.

42. As we see also in the Mystery in the Spirit of the World; when the fiery Property heaves itself up aloft, and that the Sun kindles it, what droughthy Heat exists, so that Herbs and Grass cannot spring.

43. Moreover, we see in this Figure how it goes in the growing of a Branch; when the Stalk or Stem sprouts up, then the Strife in Nature rises up with it: For when Nature is kindled in its Temperature, then it stands without ceasing in the Separation or Distinction.

44. The Power and Virtue of the Sun would always cast away the Malignity of the three first from itself; and they also run on apace in their own Will; from which Separation, and departing from one another, the Twigs press forth and spring from the Stock.

45. For in the Winter the Cold shuts them in with their Strife, and so when the Spring-time comes, that they can but just attain the Heat, they then enter into Strife again, and the Strife presses forth into the Branches and Twigs, as a Man may see by a Year's Shoot or Growth in every Tree.

46. So now we are to consider of the inward Ground; as also of the driving or putting forth of the Branches; for we see that one Branch grows great and bears Fruit, and another withers: And this we understand to be in the Separability of Nature in *Spiritu Mundi*, in the Spirit of the World, wherein every Property will compact itself into its own self in the *Ens* of the Tree, and forsake the Harmony and Equality.

47. Which now press forth from the like Harmony, in their Pride above one another in the Fire's Might; and will not remain standing in the Will of the Sun in the Tempe-

Or, Wonders in the Tree.

nature, we see how they are stunted or stifled in their putting forth, when they are pressed forth, or sprouted from the Stock.

48. For that Science in that Property has brought itself into its own Self-will, and will in Pride press forth sooner or *earlier*, than the other that are in the Harmony, and has not Power and Virtue enough to *supply* itself.

49. And so when a strong Constellation from the Stars, or *Influence* of an Aspect from without, penetrates into this proud Twig, and searches, sifts, and tries it, whether it be out of or from the equal or like Harmony or no, and it becomes tainted, infected, or poisoned, and *witbers*, for it is an apostate separated Twig, and so the Heat of the Sun, in the Spirit of the World, dries all such Twigs.

50. But the other Branches come from the Temperature, and from the Power and Virtue of the Sun's extracting, wherein the Sun rejoices in the Properties, and tempers the Properties, and draws forth itself in them; and the Sun draws those Branches in their Power or Virtue grossly or *strongly*; for the Properties stand in their Will or Desire.

51. We see further how the Properties of Nature in the Branches, when they grow, are destroyed by outward Accidents and *Occasions*, viz. from the Configurations and Aspects of the Stars; also from impure Air, whereby the Sun cannot help them with his Beams, so that they are knotty, crooked and burry; also many a Branch is thereby *blasted*, withered, and falls off.

52. And as it goes with the original Springing and Vegetation of the *Tree*, it also goes with the original Springing, Growing, and Vegetation of Man: Although Man in the Properties of Nature in the Light is higher than the Vegetation or Growth from the Earth; yet it is all in one and the same Order and Course; for it goes out of one and the same fundamental *Ground*, viz. through the outspoken or expressed Word of God; wherein the Divine Speaking in *Mysterio Magno*, in the Great Mystery, *co-works*,

53. Only that Man, in the *Ens* of his Body, is in a higher *Degree* of Pre-eminence than the Earth is, and the Fruit thereof; and as to the Soul, it is yet higher still than the Spirit of the World: But yet all proceed in their Original out of the same fundamental Ground, and yet they separate themselves asunder, and compact or compose themselves into *several* Beginnings in the Creation.

Of God's predestinate Purpose.

54. GOD's only predestinate Purpose is his *Eternal Speaking Word*, which he speaks or expresses through his Wisdom, out of his Power in the Science, into Separation or Distinction, to his Manifestation or *Revelation* of himself.

55. He has no other predestinate Purpose in him, nor can it be that he should have any other predestinate Purpose more; for if there could, then there must be somewhat *before* him, from whence he has the Cause of his predestinate Purpose.

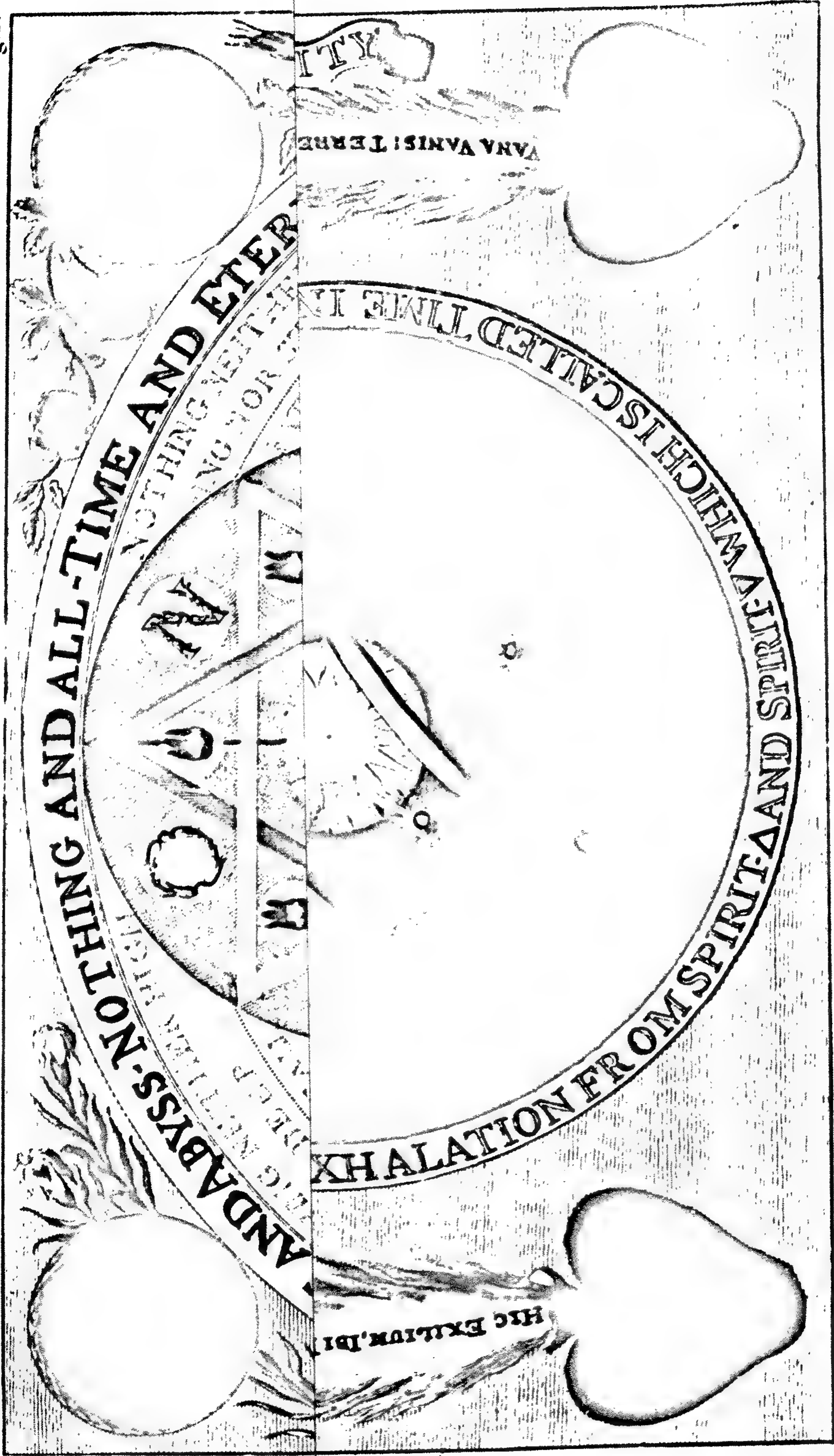
56. Therefore now the speaking of his Power, to his Self-manifestation of the one only Divine predestinate Purpose, is *not* a commencing, beginning, predestinate Purpose, but a *generating* predestinate Purpose.

57. And the predestinate Purpose of the Word is the *Science* of the Separability, or Distinction and Formation of the one only Divine Power.

58. Which Separability and Formation of the only God into his *Trinity* has from Eternity spoken forth or expressed itself into a Beginning through the Word, viz. into an *Ens* of all Properties of the Separability or Distinction, so that all Separabilities lye in one another.

THE TRUE PRINCIPLES OF ALL THINGS.

Fig. I.



These are the principles of all things

Fig. I. The Principles of All Things

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59. And that which is outspoken or expressed is the *Mysterium Magnum*, the Great Mystery, and the true only predestinate Purpose of the Word.

60. The Word desires no more but to manifest its own *holy Power*, through the Separability or Distinction; and in the Word, the *Deity* becomes manifest in the Separability or Distinction, through the Fire and Light.

61. Thus these two, *viz.* the Word and the *Mysterium Magnum*, the Great Mystery, are in one another as Soul and Body; for the *Mysterium Magnum* is the Substantiality of the Word, wherein and wherewith the invisible God in his Trinity is manifested, and becomes manifested from Eternity in Eternity; for of what the *Word* is in its Power and Sound, of that the *Mysterium Magnum* is a *Substance*, it is the eternal substantial Word of God.

62. But now understand us right: The spiritual sounding Word is the Divine *Understanding*, which has, through the *Mysterium Magnum*, *viz.* through the Eternal Substance of the Word, expressed, or spoken forth itself, in a Formation into a Beginning and Time.

63. And the Separabilities or Distinctions which lye in the *Mysterium Magnum* in a working *Ens*, the Eternal Speaking Spirit has made manifest, so that it is a *moving*, compacting, generating Life; and that is the Spirit of the outward World.

64. Its moving is the creaturely Life, the four Elements are its Substance, the Science of Separability or Distinction in the Spirit of the World, is the *Astrum* or Stars, wherein the vegetable Life stands.

65. This Eternal *Mysterium Magnum*, Great Mystery, has, in the Beginning of its Separability, divided and separated itself by the outspokening or expressing of the Word of the Deity, *viz.* has separated the subtile *Ens* from the gross, coagulated, congealed *Ens*.

66. The subtile *Ens* is the *Astrum* or Stars, *viz.* a Quintessence, and the gross coagulated concreted *Ens* is a *Rejection*, that is, the Earth, Stones, and Metals.

* Extrusion or Excrement.

67. The *Rejection* is made, that there might be in the Spirit of the World a Clearness, *viz.* a shining sensible Life.

68. The *Rejection* is also of a twofold Property; as 1. A *subtile*, from the Power of the Light in the Word; and 2. A *gross*, according to the Compaction of Darkness in the Original to Fire.

69. By the *gross* is the Earth understood; and by the *subtile*, the Power in the *Ens* of the Earth; out of which Power in the Separation or Distinction, Herbs, Trees, and Metals grow; also all Flesh comes out of the subtile *Ens* of the Earth; all whatsoever is only from Time, and in its Life stands in the Spirit of the World, all that has its Body out of the *Ens* of the subtile Earth.

70. This Spirit of the World, together with the Configurations or Stars of its Science, and with the subtile Body of the Fire, the Water, the Air, and with its Fixedness of the Earth, and whatsoever is therein contained: All this now is the outspoken or *expressed Life and Substance*, out of the inward Eternal Mystery, *viz.* out of the inward substantial Word of God.

71. Which Eternal Word of God in the inward Ground dwells and works in the *holy Power* and Virtue; and with the Beginning of this World has, through the inward Mystery, outspoken or expressed itself into an outward Mystery.

72. And out of that outward Mystery the whole Creation of the outward World proceeds, and is included therein, as in its *Mother's Body or Womb*; wherein the Eternal Word, with the Science of Separability or Distinction out of the Powers, has introduced itself into a *figured Life*.

73. This outward *Mysterium* of the formed Word is now in a Wheel or Orb, like a moving Sphere or *Clock-work*, shut up or included with its generating Life, wherein the

Properties are wrestling for the *Primacy*, suddenly one is aloft, quickly the other, the third, fourth, fifth, sixth, and seventh; as is also to be understood concerning the proceeding forth of the *seven* Properties.

74. Very suddenly the Spirit in the Fire overcomes, whence *heat* exists; as suddenly that in the Water, whence it *rains*; so that in the Air or Wind, whereby it lifts or *raises* itself up; and that in the Earthliness, whence *Cold* arises.

74. What one Property builds up, another pulls down and destroys; what one Property yields or gives, the other hardens, stops, or hinders 'the giving, so that it perishes; 'Melting or the one gives a *good Ens* and Will, the other gives or puts an *evil Ens* into a Thing, and softening. hinders the good, that the one may be manifested in the other.

76. Into this outward Mystery of the Properties, in which the Separability or Distinction of the outspoken or expressed Word is understood, has God now inspoken or inspired the Light of Nature, *ex Mysterio Magno*, out of the Great Mystery, through and out of the Power of the Eternal Light; so that in every evil *Ens* there lyes a good fundamental Ground, *viz.* a good Power or Virtue out of the holy Word; and no Evil is alone without the Good.

77. Moreover, God has given or put the *Sun* into the Properties of the outward World, to be a good working or active Life; so that all Things may compact themselves therein, and bring themselves into a Likeness or Equality of Strife, or struggling, and be able to grow and bear Fruit.

78. And yet though the Light of Nature out of the Divine Power co-works in every Thing, and also that the Sun from without externally gives itself and presses into every living and vegetable Thing; yet nevertheless the fiery Property in the Wrath is so strong, that the Properties impels and compels themselves so hard and close, from the Power of the Darkness, that many living Creatures and vegetable Plants must live in the *Malignity*; for the Hunger in the dark Impression or Compression is so strong, that it keeps all Creatures in its Power.

79. * Now this working Substance in the Properties together with Light and Dark- • The first ness, wherein the whole Creation is comprised, is now the *only* predestinate Purpose of predestinate God's Word; namely, that it may generate Life, *viz.* Animals and other Creatures, and Purpose of introduce the outspoken Word into Images or Representations, that every Power in the Science of the Separability or Distinction may stand in a Life and *Image*, both according to the Property of the Light's Power of the holy Word, and according to the Fire's Power.

80. But the Light is given to all Things for a *Temperature*: Not that the Light shines outwardly alone to the Thing or Substance, but it is within every *Ens* co-operatively, in all that live and grow; and therefore no Creature has Cause to complain of his Creator, that he has created it to be evil.

81. Only, 1. the *Wrath* of Nature makes a Thing *obdurate*, and hinders the Power of the Light.

82. And 2. in the second Place, the *Curse* so hinders, that the holy Tincture of the holy fundamental Ground of the Speaking Word in the Eternal Light, because of the Devil's, and also of Man's and the Creature's Vanity, is gone back into itself, and now gives itself * only into that which brings itself into an Image or *Resemblance* of the Light's • Note: Power, and will not co-work with that Science which gives itself up into the Wrath of the Darkness. [to be like that].

83. And the Cause is this: That the Darkness otherwise grasps the holy Power and brings it into its own Malignity; and then it is as the Scripture says, 'With the perverse,' Psalm xviii. *thou art perverse, and with the holy thou art holy.* 25. 26.

84. As the Sun must * suffer that the Thistle devour its good *Ens* into its own • Against its prickly Property, and make use of it for its *Prickles*; and therefore the highest Tincture Will.

will not give itself into the Falsehood or Malignity of that Science or Root, wherein the eternal, abyſſal, unfathomable Will is turned into an Image or *Reſemblance* of the dark World's Property.

*The ſecond predeſtinate Purpose of God.

85. Now the other, or ſecond predeſtinate Purpose of God through the ſpeaking Word of God, wherewith God would manifeſt himſelf through the *Mysterium Magnum*, the Great Myſtery, is the moſt dear *hol*y Name JESUS.

86. When Man had turned himſelf away from God into the Creature, he then loſt the *Voice* of God; and therefore God ſpake in, or inſpired it again in Grace in the Seed of the Woman, with the imprinted or inmodelled Name JESUS, viz. with the ſecond predeſtinate Purpose out of the Divine Ground.

87. The *firſt* predeſtinate Purpose, concerning Nature and Creature, is from the Father's Property: The *ſecond* predeſtinate Purpose, to relieve, redeem, and deliver Nature from the Curſe and Torment, is the Name JESUS, viz. the hiſheſt Tincture of the *Divine Power* to manifeſt the ſame through the outſpoken or expreſſed Word in the Property of the Good, that lyes Captive in the Evil.

88. This Name JESUS, viz. the predeſtinate Purpose of his *Love* has God inſpoken or inſpired into the Mother of *all* Men; and as a living Power incorporated it into an Eternal Covenant.

*Eph. ii. 3.

89. And he fulfilſ that Covenant with the Introduction of the Divine *Ens* into the human Property; ſo that now, as all bring with them into the World the Curſe and Perdition, wherein all ^b *are Children of the Wrath of God*, and are ſhut up under the Wrath; ſo alſo all bring with them into the World the Covenant of Grace in the incorporated Name JESUS.

90. Which Covenant God has confirmed and eſta bliſhed in Chriſt, with the Seal of *Pædobaptiſm*, or Baptiſm of Infants; and to thoſe of old, by the *Circumciſion* of the Foreſkin.

91. Therefore now know that God has manifeſted no other predeſtinate Purpose through his Word, than the fundamental Ground of the Creation, viz. the Nature of the Separability or *Diſtinction*, wherein the predeſtinate Purpose to Evil or Malignity takes its Original.

92. Wherein the Science of the abyſſal Will introduces itſelf in the fiery Separation or Diſtinction, as to one Part into the Power of *Light*; to the other, into the *fiery* Property of Painfulneſs; and a third, into the *Pbantaſy*, according to Fire, Light, and Darkneſs, viz. into Self-Pride, as *Lucifer* and *Adam* did.

93. But yet whatever is ſeparated or diſtinguiſhed into the Power of the Light, is good; and whatever remains ſtanding in the Temperature, at the fiery Separation or Diſtinction, to that the hiſheſt Tincture of *Power* unites itſelf; but to the other in the Separation, the Tincture of *the Sun* and of the Spirit of the World unites itſelf.

The Expoſition of this Similitude.

94. FROM this Ground now we will expound the Similitude of a Tree in Man, concerning his *Propagation* to Good and Evil, and ſhew, 1. What the predeſtinate Purpose of God is; as alſo the *Drawing* of the Father in the Good and the Evil; as alſo, 2. How the Predeſtination or *Election* is concerning Man; and after that compare it with, and examine it by, the Sayings or Texts of *Scripture*.

95. Man is brought out of the predeſtinate Purpose both of the *Beginning* of the Eternal temporary Subſtance, and introduced into an Image, both out of the ſpeaking and outſpoken or expreſſed Word, in which the ſpeaking Word of the very Separability

or *Distinction* itself lyes; for it is as to the outward Body an *Ens* of the four Elements; and as to the outward Life an *Ens* of the Spirit of the World; and as to the inward Body it is an *Ens* of the Eternal Word of God, viz. the *holy Mystery* of the substantial Power of God. ^{1 The Word of Separability.}

96. Yet as to the inward Spirit it is in two Properties, viz. the *creaturely Soul* is out of the Father's Nature, viz. out of the Eternal Separation or Distinction of the Word of God into Light and Darknes.

97. This Property is the *Self-hood* of the creaturely Soul springing out of the Ground of the Eternal Will.

98. The other Property is the true *Divine Property* in the Power of the Light, that is, CHRISTUS, *Cbrist*, in whom the Name JESUS is manifested; and that is the true Eternal *predestinate Purpose* of God, before the Foundation of the World; wherein the Soul was yet no Creature, but only an *Ens in Mysterio Magno*, that is, a Being in the Great Mystery.

99. This other or second Property was in Man in the Beginning, before Sin manifested in JEHOVA; but when the Soul brake itself off from thence, and turned itself into the Creation, then the creaturely Soul was *speechless* as to God, and therefore the predestinate Purpose in the holy Name JESUS put forth itself as a Dowry or Free-Gift of Grace, and entered into the Light of Life.

100. This Free-Gift of Grace is *not* now the creaturely Soul's *own self*; the Soul has it not from a *natural* Right, but it stands in the Soul in a Center of its own, and calls the Soul, and presents itself for a *Pledge* to it, to manifest itself therein.

101. The Soul should stand still from all Imaginations of the earthly Creatures, and not bring an earthly *Ens* into its Fire-Life; whence a false or evil Light exists; and then will this *Divine predestinate Purpose* in the highest Tincture, out of the holy Love-Fire, manifest itself with the *holy Light*.

102. In the same Manner as Fire thoroughly enlightens the red hot Iron, so that the Iron seems to be *mere Fire*; and so also this Love-Fire of this predestinate Purpose of the *Free-Gift* of Grace, changes the Soul into its own Property, and yet the Soul retains its Nature, as the Iron in the Fire retains its Nature.

103. *First*, Every generated Child of Man and Woman has this Free-Gift of Grace in its inward Ground, ² *in the Light of Life*, presented to it.

¹ John i. 4, 9.

104. It presents itself for a Pledge to every Soul, and reaches forth its Desire the *whole Time* of a Man's Life towards the Soul, and calls it, saying, *'Come hither to me,* ³ *and go forth from all earthly Imaginations and Desires in the Wrath, out from the Phantasy.*

² Matt. xi. 28.

105. *Secondly*, On the other Side there stands in every Soul, as soon as its Life begins, the fierce wrathful awakened *Anger* of God in the Essence of the Separability or Distinction, wherein also lyes the introduced Poison of the Serpent, with the Devil's Desire.

106. And *Thirdly*, Every Seed of the Body, according to the outward World, stands in the Power, and under the Authority of the Spirit of the World, in the Constellation, or *Configuration* of the Stars; for as the great Clock-work or Machine stands in the Figure at that Time, such a Figure also the *Spiritus Mundi* gives it in the Property and Condition of the outward Life; and such a *Beast* it models, fashions, or frames it, in the Property of the outward Life; for the Spirit of the outward World, out of the four Elements, can give or afford nothing else but a Beast.

107. And such Beast exists from hence, in regard the whole Creation *lies in Man*, and that he has in the Fall gone out from the Temperature, and introduced himself into the *earthly Desire* and Imaginability or Imaginations, so that the Spirit of the World in him is become manifest with its Separability or Distinction.

108. And so now it distributes itself always in the Beginning of every Child's Life, in the Figure, as the Star's Constellation or Configuration stands in its Wheel, Sphere, or Scheme; such an Image or Representation it makes in the Property or Constitution out of the *Limus* of the Earth, viz. in the four Elements.

109. From whence many a Man from the Mother's Body or Womb, according to the outward Man, is of the *Condition*, or Kind of a malignant, evil, venomous, poisonous Serpent, or of a Wolf, a Dog, a Toad, a sly Fox, a proud Lion, a filthy Swine, a haughty Peacock; also of a self-willed stubborn unruly Horse, or else of the Condition of some good gentle tame Beast, all as the Figure is in *Spiritu Mundi*, in the Spirit of the World.

110. Thus also that Configuration or Constellation out of the outward predestinate Purpose of the formed Word, constitutes many good, gentle, rational, discreet, and understanding Men, also in worldly Honour, Prosperity, and Happiness, and many in Poverty, Misery, and Adversity; for Folly, Malice, Knavery, and a base Will and Disposition to all Kind of Villainy and Abomination.

Col. iii. 5. 111. Whereupon many a Man, *if he does not continually* slay and mortify the earthly, implanted, innate, ingrafted Beast, and break the malignant or evil Will with the Divine Free-Gift of Grace, falls into the Hands of the Hangman.

112. Now behold, O Man, the outward predestinate Purpose of the formed, and outspoken, or expressed Word brings this to thee, wherein Evil and Good lyes; wherein the Science or Root of the Seed in the Beginning of the Life, separates or distinguishes itself into a Property or Condition.

The drawing of the Father, according to Love and Anger.

113. And herein now lyes the drawing out of the Father's Property to Evil and to Good; into whatsoever *Ens* the Life has constellated or constituted itself, just so that every Constellation draws it into its Likeness or Resemblance: Like will always dwell with like.

114. As an honest virtuous Man chooses to dwell with the honest and virtuous, and a Scornor with a Scornor, a Thief with a Thief, a greedy Glutton, Drunkard, Gamester, Whoremonger, and such like, with Companions like themselves, their Nature out of the Property of God's Anger draws them to it.

115. Thus also the actual Sins of the Parents come together in the Property, for every Child is generated out of the Seed of the Parents; such as the Parents are. such is also the Child; yet oftentimes the Constellation or Configuration alters it powerfully with Authority, and constrains it in its Power and Might, if it be strong.

Rom. ix. 18. 116. Now behold and consider, 1. That is the drawing of the outward Life, when God says, *Whom I barden I barden*: 2. Thus the outward Man is hardened; nay, even honest, virtuous, discreet, understanding Men are drawn to Humility or Lowliness, and to Pride or Haughtiness.

117. 3. That is God's predestinate Purpose, according to his Anger, which Man has awakened in himself; for it is the outward generating Word of God, through which God acts with the outward Creature, as he has apprehended or constituted them in his Machine or Clock-work; through which Clock-work he also manifests his Glory, both as to Fire and Light, as to Understanding and Folly; that the one may be manifested in the other, and that it may be known what is good.

118. But now this Clock-work of the outspoken or expressed Word, is not God himself; it is only an Image of him, viz. the outward substantial Word, wherein he has included the Creation, as also created it out of the same.

119. For out of the total Divine Property no Creature can come; for that has no Ground nor Beginning.

120. Neither can it otherwise bring itself into any Beginning or Formation, but through the Word of Power, through the Separation or Distinction, and out of the

Separation or Distinction of the Speaking, wherein the Speaking must introduce itself into Nature, else the *Word* would not be manifested.

121. The inward Property, or Disposition of the Soul, lyes now in the first created Configuration of the Stars or Constellation, in the *Eternal* commencing Ground, that is not co-imaged or framed together in the outward beastial Constellation or Configuration of the Stars.

122. For the soulish Science or Root has one Manner of Form by itself, like a magical Fire-Source, and separates or distinguishes itself in the very Life itself, in the *Figure* of the Body.

123. Wherein lyes now the Ground of the Eternal Nature, and is capable of Good and Evil; for it is the Cause of the Fire and of the Light; but it lyes fast and hard bound in Sin.

124. For herein lyes the *inherited*, original, or innate Sin in the Center of Nature, wherein the Devil has gotten a Habitation: And here now lyes the inherited propagated Sins from the Parents and grand Parents, as an evil Poison, concerning which God says, *He will visit, reprove, or punish them upon the Children, unto the third and fourth Generation or Descent*: Also herein lye the Well-doings of the Parents and God's Blessing, which come upon the Children. Exod. xx. 5.

125. These Properties constellate themselves also into a Figure after their Kind, where-with the *Soul* figures or fashions itself either into an Image or *Disposition* of an Angel or a Devil.

126. And here lyes now the heavy or hard fundamental Ground upon which the Election or *Predestination* of God looks, and expects what Kind of Angel shall be therein; yet there is no Conclusion made upon it.

127. For the Free-Gift of Grace stands in the inward Ground, and unites itself with or to the Center of the Science or Root of the Abyss of the Soul, *viz.* with, or to the Will of the Eternal Father.

128. Here Christ *prays* for the poor captive Soul, as the Scripture says; for, the Soul lies in the Bands of God's Anger, and is hardened in its Sins.

129. And here the Life draws itself or penetrates *through Death*, and sifts the Soul, to try whether there be any little good Spark therein, that is *capable* of the Divine Power and then it is *drawn*.

130. For Christ wills to be manifested, and so the Wrath of Nature wills also to be manifested: and thus these *two* predestinate Purposes in the formed Word stand in Strife about Man, *viz.* about the Image of God.

131. The Kingdom of Grace in the Light would *possess* it, and manifest itself therein; and so the Kingdom of Nature in the Wrath of the Fire, in the Separation or Distinction of Nature, would also have it, and manifest itself therein; and both these lye in the *formed Word*, *viz.* the Father's Property in the *Wrath*; and the Son's Love-Property in the Light.

132. Now observe this beforementioned Figure and Similitude of a *Tree*: The Woman is the Ground or Soil, and the Man is the Grain or Seed to the human Tree that is sown.

Objection.

133. Then says Reason, God brings and joins them together, as he will have them to be.

Answer.

Yes, that is right; but it is through his predestinate Purpose; which he in the Word, through the great *Clock-work* or Machine of Nature, has comprised in a Government;

the Constellations, or Configurations of the Stars in the Clock-work drew them together.

134. But most of them are drawn together through their own *Self-will*, wherein the human Will, which is out of the Eternal Ground, constellates itself, and so then the outward Constellation is broken.

135. Which we perceive by this, that the Rich constellate themselves with the Rich, also the Noble with the Noble; else if the Constellation of the *Spiritus Mundi* were not broken, then would many a poor *Serving-maid* be matched with a *Noblemans*, which in *Spiritu Mundi*, in the Spirit of the World, do outwardly constellate one with the other.

136. But the human self-framed soulish Constellation, out of the higher Ground, is mightier than the Constellation in *Spiritu Mundi*; therefore it goes oftentimes for the most Part according to the Constellation of the *Soul*, which excels the outward World in Might and Highness; even as it lyes in the *Sower* to sow his Seed or Grain where he please, though perhaps other Ground were more capable and better for it.

• Love or Body.

137. But if the Soul gives up its Will to God, and does not constellate itself in its own Course or Order, but commits itself to the predestinate Purpose of God, then is the Man's, or masculine, and the Woman's, or feminine Tincture, caught hold on in the *Word*, and is constellated in the right Divine Ordinance, according to the Soul in *Mysterio Magno*, in the Great Mystery; and according to the Body in *Spiritu Mundi*, in the Spirit of the World; and then there is awakened in it a Life, according to the Property of the true Similitude, or Likeness of Quality.

138. And then if a Man follows it, and respects not Riches, Nobility, or Beauty, and courtly Garb and Behaviour, then its own Constellation, which it has from Nature, gets the right true Similitude, and it is a *Soil* that is acceptable to the Grain or Seed, and then the Strife does not so suddenly elevate itself in the Fruit; for they stand one with another in the Equality and Likeness, and there can the inward and outward Sun the better constellate with and in the *Fruit*.

139. But Men see plainly how it goes in the World in what Nature brings and binds together; that oftentimes two young People constellate together in the *biggest Love*, which is done out of the great predestinate Purpose of the true Constellation in the Spirit of the World, in the formed Word, yet the Parents and *Friends* disagree, because of the Disparity of the Parties in Poverty, Riches, or Birth.

• Gen. vi. 2, 3.

140. According as God says to *Noah*, *The Men will not suffer my Spirit to draw them; but take to Wives*, and lye with the Daughters of Men, according as they are beautiful, rich, and noble, which is all of Man's Contrivance.

• Gen. vi. 7. And destroys them by bringing Destruction upon their Heads.

141. Whence it is that from them proceeds mighty Potentates and Tyrants, Kings and Rulers; against whom God sets the Flood or Deluge of his Anger in their self-framed Constellation, to meet with them, and bards their own Self-Will.

142. Whereupon many People are compelled in respect of Highness and Riches to match and couple together, and afterwards become Enemies to one another, and all their Lives wish in their Minds and Hearts the Divorce, Separation, and Death of each other.

143. And these will now introduce their Tincture in their Seeds in a *Conjunction* into one another to the human Life of a Child, the Woman being the Ground or Soil, and the Man sowing the Grain or Seed.

144. And so when the two Tinctures shall enter one into the other, and transmute themselves into one, viz. into the feminine and masculine Seed, that the *Ens* should introduce itself into a joyful Likeness, then they are unlike and dislike in Will; the Ground there receiving the Seed or Grain as a Step-Son.

145. The Ground must indeed receive the Seed or Grain, for it presses thereinto, and draws the *Ens* out of the Ground into itself; but the Ground gives it not its Good Will.

146. Whereupon the *Ens* of the Seed is to seek for the Agreement and *Likeness* in the feminine Seed, which then lyes too *deep* shut up in the Constellation, and it can reach it but very *weakly*; whence Barrenness, and the loathing of Nature exists.

147. And although it be so that the Grain be rooted in the feminine Tincture of the Ground, yet the outward Constellation in the Spirit of the World, in the true Ordinance or Course of the formed outspoken Word is displeased or angry, and *bates* it; for it stands not in the Figure or Condition of Joyfulness in the *great Clock-work* or Machine of Nature.

148. And it very suddenly brings its hateful malignant Beams, *ex Turba Magna*, out of the Great Turba, with it into the Formation of the Creature, whereby many a Fruit perishes *before it attains Life*.

149. Now what Kind of working can be here in the Center of Nature, to the producing of Life, I offer to Reason to consider of: Also to consider how Nature in its Contrariety and Opposition *bardens itself*: What Kind of soulish Fire it awakens and generates in itself ought well to be considered: Concerning which the Scripture says, *God's Anger bardens them, that they cannot come to the true holy Light.*

* John xii. 40.

150. For whatsoever Property and Condition the soulish Fire is of, just *such* is the Light that arises out of it; and in the soulish Fire the Life consists.

151. And therefore says the Scripture, *With the holy thou art holy, and with the perverse thou art perverse; such as the People are, such a God they also have.*

* Psal. xviii. 25, 26.

152. The Light of Nature, wherein the *Voice of God in Paradise*, in the Seed of the Woman has incorporated itself again, in which Christ is conceived and generated, stands now in the inward Ground, and should manifest itself through the *kindled Soul's* Fire, and enter in with, and work in, the Light of the Creature.

* Gen. iii. 8.

153. The Soul should now *stand still* to the Spirit of Christ, that the same may work in it; though it (understand the soulish Property or Condition wherein the Soul's Fire burns and becomes living) is in the *Wrath* of Strife.

154. And here now is the drawing in the Wrath, and also the drawing of Christ through the Light of Nature; and it is here rightly said, *to what the Science or Root of the abyssal Will, out of the Ground of the Eternal Nature in the soulish Property, turns in, and gives itself up in Obedience for a Servant, it is a Servant to that; whether it be to the Anger of God in the Wrath of the Eternal Nature; or to the Life of Christ in the Grace*, as St. Paul says.

* Rom. vi. 16.

Objection.

155. But says Reason, The soulish Essence *cannot* do this; it must endure what God does with it; besides, it is perished, and inclined or disposed to the *Wrath*.

* Sin and Wickedness.

Answer.

156. Indeed, in *Self* it cannot do this: But *Christ*, who *assumed* the soulish Property, has *broken* to Pieces the Wrath and the *Turba* of the false Will with the Love, and introduced his Love into the creaturely Word, and has given it to the *Ens* of the Soul for a *Help*.

157. And it lyes barely in this, in what *Property* prevails over the other, whether the Light-fiery, or the Anger-fiery; *God's Love, or Anger.*

158. For the *Ens* to the Soul has yet *no Understanding*, but the *Ground of the Will* has it, out of the abyssal Eternal Will to the generating of the Place or City of God, wherein the Father's abyssal Will generates the Son, viz. *the Power and Virtue.*

159. In this abyssal Will stands the *Ens* of the Soul: God will have from it, that it should *generate* Divine Power and Virtue; and though after its Fall it cannot do this in

its own Ability, yet therefore he has incorporated the Kingdom of his Grace into it, and manifested it in the Name JESUS.

160. Therefore now if the foulish abyssal Will yields, applies, or unites itself to the Spirit of Christ in the inward Ground, then Christ takes hold of it and draws it up into himself; and therein the Ability exists, that it can do this.

161. For the Essence of the Anger is by the incorporated Voice of the Divine Love shivered; and the Spirit of Christ presses through the Light of Nature in the foulish Property, and works in it, as the Light of Nature works in the Earth in the Seed of a Tree, and presses in, that the Seed may be rooted in it.

162. And this pressing in of Christ's Spirit in the *Ens* of the Soul is the Divine Call; *Mat. xx. 16.* concerning which the Scripture says, *'Many are called: For thus they are called in the foulish Ground before the Soul has Life.'*

Question.

163. But why does the Scripture say, *Many*, and *Not all*?

Answer.

1 Tim. ii. 4. Christ stands ready, present to all, and calls them all; for the Scripture says, *'God willeth that all Men should be helped or saved.'*

164. But they are not all capable of the Calling; for the *Ens* of many a one is more devilish than human, which the Anger has overpowered and hardened: And there now the Light shineth in itself in the Darkness; and the dark Essence of the Soul hath not comprehended or laid hold on it.

165. As to this foulish Essence, the Calling passes over it; for the foulish Property is taken hold of, and captivated in the Darkness.

166. Indeed, the Light presses through it plainly; but it finds no *Ens* of Love therein, wherein it can kindle itself; and therefore the creaturely Soul's *Ens* remains without God dwelling in itself; and Christ remains also dwelling in himself.

167. And yet they are near one another; but a Principle separates or distinguishes them, viz. the great Cliff or Gulf between the rich Man and poor Lazarus; for they are one to another as Life and Death.

168. Concerning these now it is understood or meant that God makes his Wrath known, and hardens them, but not from or out of any strange, foreign, or Divine Will, or predestinate Purpose, but from or out of that wherein he has introduced his Word into Nature and Separability or Distinction.

169. Not that the holy Will of God withdraws itself from them, so that they must remain hardened, as Reason errs here; for it is in them, and would fain have them, and manifest itself in them, as in the Image of God.

170. But the Wrath in the Center of Nature, wherein the Will of the Abyss has separated and distinguished itself into Darkness, has comprehended or captivated it; and filled full the broken Gates of Divine Love with the Abominations of the innate, inherited, or original Sins.

171. And the opposite contrary Constellation of Disagreement and Unlikeness helps it on, wherein both the Man and the Woman, Husband and Wife, in both their Wills towards one another, sow only Hatred and the Curse, and willing Death itself into one another.

172. They frame the Tincture of their Life into an hostile Will of Enmity, and come together in the Mixture of their Seeds in bestial Lust; neither of their Wills and Purposes are faithful one to the other; and their Intentions are only Venom, Poison, and Death, always cursing one another, and living together like Dogs and Cats.

173. And as their Life and *constant* Will is, so is also their soulish *Tincture* in the Seed; therefore Christ says, "An evil or corrupt Tree cannot bear good Fruit, for in the Tincture" ^{Mat. vii. 18.} of their Seeds is plainly the hardening: And now how can God help it, in that the Parents plant a Thistle?

Question.

174. But thou wilt say, How can the Child help it?

Answer.

The Child and the Parents are one and the same Tree; the Child is a Branch in that Tree.

175. Harken, Reason: When does the Sun alter a Branch on a sour Crab-Tree, so that it becomes sweet? And should God then go quite contrary to the predestinate Purpose of his outspoken or expressed Will and Word, for a Thistle's Sake?

176. For the Kingdom of Darkness must also have Creatures: They are all profitable and useful to God: The Wicked is to him "a good Saviour to Death, and the Holy is a good" ^{2 Cor. ii. 16.} Saviour to Life, as the Scripture says.

177. But the Will to Perdition exists in the *Ens* to the Creature; and the Will to the holy Life exists out of God in Christ; and these are both in one another as one Thing, but to be understood in two Principles.

178. All the while both are working in the Creature, it is drawn by both of them; but if it be so that Christ can find no Place of Rest for himself, then the Devil possesses the Place where Christ should work.

179. And here is that which Christ says, "Few are chosen, or elected out of them;" ^{Mat. xx. 16.} and why? For many of them have yet a little Spark of the good *Ens* in them, wherein Christ works, and without ceasing warns and calls them. ^{Or City.}

180. But the false *Ens* is so much and so strong, and attracts a Heap of evil Occasions and Accidents from without into itself, and obscures and dims the Image of God, and kills the good *Ens* and Will or Desire, and crucifies the Image of Christ, which Image Christ in his breaking through has "sprinkled with his Blood, and redeemed and delivered" ^{1 Pet. i. 2.} with his Death; this it crucifieth in them with Sins, and killeth Christ in his Member. ^{Resemblance or Likeness to God.}

181. And when "the Father of the House cometh to see the Guests that are at the Wedding" ^{Mat. xxii.} of the Lamb, he finds that this redeemed delivered Image of Christ, which is invited to the Wedding, hath no Wedding Garment on. ^{11, 12.}

182. "Then he bids the Servant of his Wrath to take this Guest, in Christ's Stead, to bind him Hand and Foot in the *Ens* of Life, and to cast him out into the Darkness, where" ^{Mat. xxii.} there is weeping and wailing and gnashing of Teeth; as Christ says in the Gospel.

183. This evil Wedding Guest, though perhaps he boasts of Christ's Name, is not elected to the Eternal Supper of the Lamb; but they only, whose Soul draws Christ to it, and crucifies and always kills the Will of Sin in the Flesh; and thereupon Christ says, "Few are elected or chosen." ^{Mat. xxii.}

184. For those only are elected to be the Children of God in Christ, who obey the Voice of Christ in them, who in their good Spark of Grace "hearken to the Voice of the" ^{Jer. xxxiii.} Bridegroom; when Christ says in them, Turn and repent; enter into the Vineyard of Christ; such as hear, receive, and do, this; ^{John iii. 29.}

185. "And not tarry and expect, till God fall upon the false malignant Will, and break it with Power, and so make them happy and blessed; as Reason erroneously perverts the Sayings or Texts of Scripture, concerning Predestination and Election of Grace, contrary to all the Parables or Similitudes in the Words of Christ." ^{Note. Against that blockish and stupid Repentance.}

• Matt. xxvi.
26.

186. For Christ says to his Disciples when he offered his Body for Food, 'Take eat; take and drink; this is my Flesh and Blood: He commanded the Soul to lay hold of it and receive it.

• Mat. xi. 28.

187. It is likewise so in the inward Ground, when he gives himself to the Soul for a Pledge in the Light of Life, he says thus: 'Come hither to me, I will refresh thee; receive me, set open thy Desire wide towards me, and then I will enter in and be with thee.

• Rev. iii. 20.

188. 'He standeth before the Door of the Soul's *Ens* and knocketh; and that Soul which openeth to him, he will enter into that Soul, and keep his Supper with it.

189. His calling and knocking is his drawing and willing; but the Soul has also an eternal willing, and an abyssal willing.

190. In short, the Soul is the Eternal Father's natural *Fire-willing*, and Christ is the Eternal Light's *Love-willing*; they stand in one another.

191. Christ desires to image, frame, or represent himself in the soulish Creature; and so the Fire-Will in its own Self-hood desires to image, frame, or represent itself, and which of them prevails, in that the Image or representing stands.

192. This Strife of Imaging or Representation, goes instantly on in the Seed, together with the imaging or framing of the Creature, in the *Unlikeness* of the Seed and Ground, in Quality and Disposition, where many a Twig or Branch instantly, in the Contrariety and Enmity of the Tinctures, becomes a *wild Thistle*.

193. Yet from which Thistle-Child the Light of Nature wherein Christ dwells in the inward Ground *does not withdraw* itself, till the Will of the Soul itself, in its natural Light, darkens and obscures itself with the Venom and Poison of the Anger.

194. As the Strife in the Root of a Tree kindles itself in a contrary Ground or Soil; whence the Twig out of the Root perishes *before* it grows up.

195. And then as the Sun comes to help the Twig of the Tree with its Light and Power or Virtue, as soon as it sprouts out of the Root; so also Christ comes to help the Soul as soon as it comes out of the Body or Womb of the Mother, *outwardly*, or from without, because of the evil Accidents, Casualties, and Occasions.

196. And he has instituted a Bath or *Laver of Regeneration* in his Covenant by *Baptism*; wherein he shines into *Infants* and little Children with his Eternal Sun, and works in them thereby, and sheds himself in them in his Covenant, to try whether the soulish Essence be *capable* of the bestowed Grace.

197. Afterwards when the Soul comes to have the *Use* of Reason, he then draws and calls it through his manifest Word *taught* out of the Mouth of *the Children of God*, and bestows himself as a *Pledge* to the Soul the whole Time of the outward Life, and sounds as a Trumpet every Day and Hour, with his Word and Power *in it*, to try whether it will stand still to him from the bestial Imaginations and Thoughts, that *he may generate it anew*.

198. As the Power and Virtue of the Sun in the *Ens* of Wood draws itself up together in the Tree, and *tempers* the Property of the striving Nature; so likewise Christ winds himself with his Power out of the inward Ground, without ceasing in the Soul, and tempers the Habits, *Dispositions*, or Conditions of Life, that they may not divide or rend themselves into contrary Will and Enmity, and so go forth from the Agreement and Equality into a false or wicked Lust; *through* which false Lusts the Properties of the Soul introduce the poisonous Fountain or Source into them.

199. And as the Body or Stock with its Branches becomes knotty and *crooked*, by the inward Strife of Nature, and by the outward Influence from the Constellations, so the Soul, through the Opposition of the Inequality or Disagreement of the Natures of the Father and the Mother, and through the outward Occasions or Injections of the World's Wickedness, brings itself into a *deformed* Shape or Figure in the Presence of God.

200. Whereupon then the *Wedding Garment of Baptism* is turned into a bestial Vizard, wherein also the Election or Predestination passes over it, *so long* as the Soul has the knotty, shrivelled, vizardly Image on it.

201. This Vizard hinders the *Ens* of Christ, that it cannot work to the bringing forth Fruit to the Praise of God: For the Devil continually sows his Desire into this *Vizard*, so that false, evil, young Twigs grow from it, with evil, false, schismatical apostate Wills, which bring themselves in Pride into the Devil's Will, and break themselves out from *Humility*; as the young Twigs sprouting out of the Root of a Tree, break themselves out from the Temperature, and will be Trees themselves.

202. And then when they are broken out, they stand in the Constellation of the World, as the Sprouts out of the Tree: And then the Constellation of the *Astrum* or Configuration of the Stars, *sifts* them by busy, captious, vexatious, rigid, meddling, projecting Men, and brings them from one Design, Care, and Project, into another.

203. Then Pride, Covetousness, Envy, Anger, Lying, Treachery, Deceit, and all whatsoever rules in the World suddenly falls in: and the young *proud Twig* climbs up in Arts, and burns itself up in all *such* Things.

204. Now, if the Divine Sun shines therein, and will come to help that divided Twig, and finds the fiery Life, then that lifts up itself aloft like *Lucifer*, and ascribes Wisdom, Subtilty, and Understanding *to itself*, and contems the simple.

205. Thence come the wise People in Reason, who stick full of Pride, and *lust* after their own Honour, and burn up themselves through the Light which shines in them from, or of Grace, and they use it to the Lust of the Flesh; and thus Christ must be a *Cover* and Cloak for their Knavery and Wickedness.

206. All these are false evil Twigs, upon whom the Predestination passes against *the Time of Harvest*.

207. For they are called in Christ's *Spirit*; it has given itself into them, and co-operated with them; it has enlightened their Reason, but they are not generated out of Christ's Spirit, but in the *Pleasure* and Voluptuousness of the World.

208. They have only trodden Christ under Foot, and *not ministered to him* at all.

209. His Name indeed has moved in their Mouths, but their Soul has continually turned itself into the Self-Lust of the World and of the Devil; and have let Christ stand and *hold the Light or Candle* to their Wickedness.

210. These have turned themselves forth out of the Body or Stock of the Temperature, and are *not* grown up in the true Sun, Christ, and so are *not* born of God, but in the Self-Will of their Nature, wherein also their Fruit is but human Fictions, Inventions, and Conceits.

211. And though perhaps they are high People in the World, and learn many Arts and Languages; yet all is *born* from the Vanity of Nature, and all their Works are in the Sight of God as *filthy dirty Rags, Dung and Mire*.

212. But that Soul which takes its Original in a good Soil, or in good Ground, whose Parents have put their Will and Desires into God, and stand in the Bands of *true Love*, viz. in the true Constellation, and put their Hope in God, in whom Christ *within* them, is, lives, and works, from these spring and *flow Streams of living Waters*, as Christ says.

213. And though indeed the Adamical Corruption or Perdition is in their Flesh, and so also oftentimes an evil Constellation falls into the Flesh, as *into* the Source or Fountain of *Sin*, yet *Christ* remains in the inward Ground of the Soul in them.

214. And so now the Soul is generated or *propagated* from the Soul, and the Body from the Seed of the Body.

215. And though the *outward* Seed be earthly, evil, and corrupt, and in such a Constellation is infected and poisoned, yet Christ possesses the *soulisb* Ground in the inward Center, and the *Ens* of Christ is, and remains in the *Ens* of the Soul nevertheless; and the Soul is conceived, generated, and born in the *Ens* of Christ.

• John viii.
47.

216. And here is that which Christ says, * *He that is born of God beareth God's Word: But to the proud Pharisees he saith, Therefore ye hear not, for ye are not born of God; that is, though indeed they carried his Word and Law in their Mouths, yet their Souls were not born or generated in the Divine Ens.*

217. And though they had the Light of Nature, yet it shone out of a strange foreign Fire, wherein Christ did indeed shine and *reflect*; but they were not capable to receive him, for their *Ground* was false and evil.

218. Thus a good Seed is sown, and that sometimes into an evil Soil or Field; yet the *bottom* Ground, or Foundation of the Seed is good.

219. But where a false evil Grain or Seed is sown into an evil Soil or Ground, there the *like* to its Substance grows out of it.

220. And as good Grain or Seed must often stand in an evil Ground or Soil, and yet bear Fruit, if the outward Accidents destroy it not; so likewise the Seed of Faith is *often* sown from one of the Tinctures either in the Man or Woman, and the other sows its Poison into it; whereby the outward Man is *wild*, and inclined to Baseness and Wickedness.

221. But the inward Ground is good; and though it does somewhat that is evil, yet it quickly bewails and is sorry for it, and enters into Repentance.

222. Also many are thus, as to one Part, poisoned and infected with the Source and Fountain of Sin, so that they have an evil *Inclination* and Propensity in them, perhaps to Thieving, Robbing, Murthering; also to Unchastity, Backbiting, bearing False Witness, and Perjury; but the other Part in Christ's *Ens*, always draws them from it.

223. And though in Weakness and *Infirmity* through the Snares of the Devil one transgresses, yet the Divine *Ens* comes to help him, if *he doth not lye dead in Sin*; as it was with the Thief upon the Cross, Mary Magdalene, and other great Sinners beside.

224. For there is indeed no Man who has *not* a Source or Fountain of Sin in the Flesh, proceeding from his bestial Desire.

225. And as a Tree must grow up in Strife and Contrary Will or Opposition, to which on all Sides *Dislike* befalls it; suddenly Heat, suddenly Cold, suddenly the Wind bows it down so that it is ready to break; suddenly a malignant Influence or Poison falls upon it from the *Astrum* Constellation or Configuration of the Stars; yet it grows up in the Power and Virtue of the *Sun*, in its inward Lights-*Ens* of Nature, and bears good Fruit, which has not the Taste and Relish of the Earth, but the noble Tincture has thus introduced itself into a good well-relishing or tasting *Corpus* or Body: Thus also it is to be understood concerning Man.

226. The Divine *Ens* which is spiritual, *cannot* be manifested but through the Strife of Nature; it sows itself together into the soulish *Ens* of the Eternal Nature, and gives itself into the Strife of the Separation or Distinction of the Fire, wherein then it receives its Light, and brings itself forth out of the Fire, into the Power and Properties of the *Love-Desire*.

227. In the Fire of the Soul the *Divine Ens* receives Properties and Willing: For in God it is one, and but one entire Will, which is the *one* only Good.

228. But it is not manifested so to itself: But in the fiery Separation or Distinction of the Soul it is manifested to itself; so that the Power or Virtue goes forth in many Powers of working Virtues into a Form and Image, or *Representation*: Even as the Tree is made manifest in the Strife with its Branches and Fruit; so that it is *seen* what lay in the Mystery of the Grain or Seed of the Tree.

229. And *therefore* the Divine Power or Virtue united itself to the Soul of Man that it may grow up together therein, and might manifest its Virtue in the fiery Separation or Distinction, wherein Evil and Good work one among the other: Thus the Spirit of God in Christ, presses into the Good, and works to the producing of Fruit, *viz.* to the divine Formation and Representation.

230. Now this neither may nor *can* be done, unless the soulish Fire eats the Divine *Ens* in itself, out of which Fire's-Eating a right true Power goes forth into the Light of Nature.

231. The Fire of the Soul must have the right Fuel or Wood, if it be to give a *clear*, bright, and powerful Light; for from the Soul's Fire, God's Spirit in its Power becomes separable, distinct, and manifest in the Nature of the Soul: As the Light is *manifested* from the Fire, and as the Air is manifested from the Fire and Light, and as a subtile Dew or Vapour goes forth from the Air, which becomes substantial after its going forth, whence the Light draws the Power and Virtue again into itself for its Food.

232. Thereupon Christ says, * *He that eateth not the Flesh of the Son of Man, and* * John vi. 53. *drinketh not his Blood, he hath no Life in him.*

233. As the Tree cannot grow nor bear Fruit without the Light of Nature, which the Sun, which presses thereinto, makes *living*, and as the Light of Nature, as also the Power of the Sun could not be manifested and become working in the Tree, without the fiery Science out of the fiery Ground of Nature, which is the *Soul* of the Tree.

234. So in like Manner *Christ in Man* cannot be manifested, though indeed he be in Man, and draws and calls him, also presses himself into the Soul, unless it eat the fiery *Ens* into its Property.

235. Which hardly enters into the proud Fire, that it should eat of the Water Source or Fountain of the Love-Life and *Meekness*: It would rather eat of * Sulphur and † Mer-
Δ † 8
+ +

236. But if it eats of the Water-Source, as above, then the Spirit of Love and Meekness, *viz.* the Divine *Ens* becomes fiery, and lays hold of the fiery Root, out of, or from the three first, and *transmutes* them into itself.

237. As a Tincture falls upon a glowing burning Iron, and turns the Iron into Gold; so also here the soulish Center from the Father's Property is *changed* into a Love-Fire, in which Love-Fire Christ becomes manifested and generated, or *born* in the Soul.

238. And then out of the Soul's-Fire the right *Divine* Air-Spirit goes forth out of the Fire and Light, and brings forth its spiritual Water out of itself out of the Light.

239. Which becomes *substantial*; whereof the Power of the Light eats, and in the Love-Desire introduces itself into a holy Substance therein, *viz.* into a *spiritual* Corporeity.

240. Wherein the Holy Trinity dwells; which *Substance* is the true Temple of the Holy Spirit; yea, even God in his Manifestation or Revelation of himself.

241. And this is that which Christ said, * *That he would give us the Water of Eternal* * John xi. 38. *Life, which would flow in us into a Fountain of Eternal Life.*

242. And this is done when the Soul receives his Word which is himself; and then he pours his *substantial* Power, which he has made manifest in our Humanity, into it, that is, its Tincture, which changes its *Enmity* of the fiery Property into a Love-Fire.

243. For there Christ stands up in the dead soulish Property, and *ariseb from the Dead*, and the Soul becomes a Member of Christ's Body, and draws Christ to itself; yea, it becomes wholly planted into Christ, according to the Love-Property.

244. Therefore Christ says, * *He that eateth my Flesh and drinketh my Blood, he continu-* * John vi. 56. *eth in Me, and I in him*; which is done so, as aforesaid.

245. Also, * *We will come to you, and make our Habitation or Abode in you*; that is, the * John xiv. whole or universal God is manifested in this New-Birth in Christ in the Soul, and works or 27. produces good divine Fruit.

246. As the Power of the Sun is manifested in a Tree, and kindles the Light in the *Ens* of the Brimstone-Spirit in the Mercury, *viz.* in the *harsh* hard Property, wherein the Tree grows and bears Fruit.

247. So also God is manifested in his formed, outspoken, or expressed Word, viz. in Man, into whom he has introduced his *bighest* Tincture of Love in the Name JESUS, and tinctures the fiery Soul, viz. the spiritual Sulphur and Mercury.

248. Wherein the Light of the Eternal Nature becomes manifest and *shining*, wherein Christ in his formed Word is born or generated, and grows into a glorious divine Tree, viz. into *the Image of God*, and bears much good divine Fruit.

249. And then *this* Man speaks God's Word from God; and that is then divine Fruit, in which God's formed Word, viz. the creaturely Soul, speaks or pours forth the Fountain, or Source of the Divine Speaking or Expression from itself; and speaks forth God's Word from itself, and generates it in its speaking forth.

250. As the one only God speaks forth or expresses, and always generates his Word from and out of himself, and yet the *speaking* continues in him, and he is the speaking and outspoken Word himself.

251. And although the perished corrupt Kind and Disposition in the Flesh of the earthly Property *cleaves* to Man, and assaults it, fighting against the Soul; yet that *burts* not the Soul.

252. For the Soul has now in Christ overcome the wrathful perished corrupt fiery Property: And Christ in the Soul *crushes* and treads upon the Head of the Serpent's Poison in the Flesh, and draws up itself in the Flesh, into a *new* Body.

253. In the same Manner as precious pure Gold lyes and grows in a gross, drossy, dirty Stone, wherein the Drossiness *helps* to work, though it be not at all like the Gold; so also must the earthly Body help to generate Christ in itself.

254. Though the Body is *not* Christ, nor *can* be in Eternity, also it is not profitable as to the Kingdom of God; yet it must *help* to be an Instrument.

255. And though it has quite another false and wicked Will and *Desire*, and is the Devil's strong Hold and Fort of Prey, yet God uses it for his Instrument; concerning ^{• Mat. xi. 29.} which Christ says, *that it is his Yoke*.

256. That is, our earthly Body which he helps to bear within us, it is *his Yoke* in us; this the holy Soul must take upon it in Patience, and suffer *all Adversity* from without, together with the Assaults and Buffetings of the Flesh to pass upon it from the Devil, and from the Malice and Wickedness of the World.

257. And bow down itself under the *Cross-Birth* of Christ, under his Yoke, and take it up in Patience; and thus in Trouble grow up with Christ's noble *Tree of Pearl* under all evil Doings; and as to the true Sprout and Branch, work, generate, and produce pure, good, *holy*, heavenly Fruits.

258. Which are not from this World, viz. from the four Elements; nor from the ^{• Phil. iii. 20.} Spirit of the World, externally from without; but according to the Saying of Paul, *Our Conversation is in Heaven*.

^{• John xv. 19.} 259. Also, *I have called you out of the World, so that you are where I am, and therefore the World hates you, because they neither know nor acknowledge you, nor Me, nor my Father*.

260. *But be comforted: In me you have Peace, but in the World you have Anxiety*; that is, in me, in the inward Ground of the *New Birth*, you have Peace with God; but in the *outward* Flesh, in the World, you have Anxiety.

261. *But I will come to you again, and take you to myself where I am*, says Christ; that is, he will come again to Man, who was created out of the *Limus* of the Earth, and will take him to himself again, viz. to the new *spiritual* Man, and keep him with him eternally.

262. But he shall and must first go into the *Putrefaction* of the Earth, and lay off the Serpent's *Ens*, together with the immodelled framed Beast, and all wrought, acted, committed Wickedness; and then he will *come* to Man again, and awaken and raise the

Adamical Body from Death, and take it to himself; * *and wash away all Tears from Man's* Rev. vii. 17. *Eyes, and turn them into Joy.* and xxi. 4.

263. My beloved Reader, this is the true Ground of the New Regeneration, and not at all in that Way which Reason supposes; 1. That we are *outwardly adopted* and received Children of Grace.

264. And 2. That we are through a divine predestinate Purpose spoken or pronounced free from Sin: No! A Man must be *new born*, out of this before-mentioned *Water and holy Spirit*.

265. The Soul must turn away from its own Will into the drawing of Christ, and bring its desirous Will towards Christ's Desire, which mightily presses towards 'it in 'it' Or, the with the Desire into 'it, and open wide the fiery Jaws, viz. the spiritual Brimstone *Worm* Soul's Will. in the Mercury of the Spirit-Life; and then the Spirit of Christ presses into the Essence of the Soul, and that is called *Faith* or { *Glauben* } and receiving, or partaking. *Believing*

266. Knowing, comforting, tickling, and taking Christ's Mantle about them, and always speaking of Grace, *Free Grace*; willing earnestly to be a Child of Grace, continuing in the evil Malignity and Malice of the Devil: This is *not* to believe.

267. But to be in Spirit as a Child hanging on its Mother's Breasts, that desires nothing else but to suck the Breasts of the Mother; for *it* is only the right New Man which grows in Christ's *Ens*.

268. But when Reason says, We are first to be new born in the Resurrection, and then put on Christ in the Flesh, that is *Babel*; and is not agreeable to the Words of Christ.

269. Indeed *the Body* out of the Earth shall then first in the Resurrection put on Christ essentially.

270. But *the Soul* must in *this (Life) Time* put on Christ in its heavenly Flesh, and the new Body must be given to it in Christ.

271. *Not from the Blood of Man, or from Flesh*, but from and out of the Word and the Divine *Ens*; in that which is faded or extinguished as to the Divine *Ens* which faded in *Adam*, and was stupid and senseless as to the Operation of God: In this must Christ be new born and become a God-Man, and Man become a Man-God.

272. Thus, beloved Brethren, understand, that as to one Part Christ is the *Divine predestinate Purpose* and Will of Grace: Whosoever is born of him, and attracts and puts him on, he is seen, foreseen, and elected in Christ, and is a * Child of Grace. * Or, Grace-Child, or true

273. And as to the other Part, the *predestinate Purpose* of God is the fiery Will of the Soul, out of the Center of the *Eternal Nature*, wherein Light and Darkness separate themselves; and therein one Part goes into the Center of Darkness, viz. the gross phantastical Sulphur, and the suble pure Part goes into the Light. *gracious Child of God.*

274. Now, into which soever Science or Root of the abyssal Will to Nature separates itself, in *that* it is a Creature, whether in the Light or in the Darkness.

275. The predestinate Purpose of God goes throughout from the *soulish Ground*; for the inward Ground of the Soul is the Divine Nature to the Eternal Speaking Word, and is neither Evil nor Good.

276. But in the Separability of the Fire, viz. in the kindled Fire of the Soul, there that Will *separates* or distinguishes itself either into God's Anger, or into God's Love-Fire.

277. And that is done no otherwise than by the Property or *Disposition*, whereof the soulish Essence is in itself.

278. It is itself its Ground to Evil or Good; for it is the *Center* of God, wherein God's Love and Anger lye in one entire Ground unexplicated or undiscovered.

279. Whereupon this is the predestinate Purpose of God; that he will manifest himself through the outspoken formed Word, of which the Soul, in the speaking of the Separability or Distinction, is a *Substance*; there the Grossness or Drossiness hardens itself in the original inherited *innate* Sin, as also in the actual, committed, *working*, imprinted Abomination itself.

280. For there is no other Will of God in the Substance of this World, but only that which is *manifested* out of the Eternal Ground, in Fire and Light, as also in Darkness.

281. The Soul is in itself elected to be a Child of Grace, when it is born out of Christ out of the *Divine Ens*, which is the only predestinate Purpose of the Divine Grace; out of which God's Grace in the Soul is manifested.

282. And it is *in itself* elected, chosen, or predestinated to Damnation out of the Ground of its own Substance, which is a false or *evil Ens*, wherein no Light can be born or generated.

283. God's predestinate Purpose to hardening is in its own Substance, *viz.* the *abyssal Will* to Nature; that manifests in every Substance, as the Property or Condition of the Substance is.

284. That is, We may well conclude, that by the taking in of the gross Drossiness, it has comprised and separated itself into the dark World or *Hell*.

285. For the Will which is in Hell, and the Will which is manifested in Heaven, both of them, in the inward Ground, without and beyond the Manifestation, are *one Thing*: For in the speaking forth or Expression of the Word, the Separation or *Distinction first is*.

286. Heaven and Hell are verily in one another, as Day and Night; and Hell is a Ground of Heaven; for God's *Anger-Fire* is a Ground of the Love-Fire, *viz.* of the Light.

287. Therefore, dear Brethren, do but see: Never dispute about the Will of God.

288. *We* ourselves are God's Will to Evil and Good; which of them soever is manifested in us, we are that, whether it be Hell or Heaven.

289. Our own Hell *in us* hardens us, *viz.* that Property, or the Quality thereof: And our own Heaven *in us* makes us also happy and blessed, if it may be but manifested.

290. It is all a Fiction about which Men have for so long Time hitherto *disputed*.

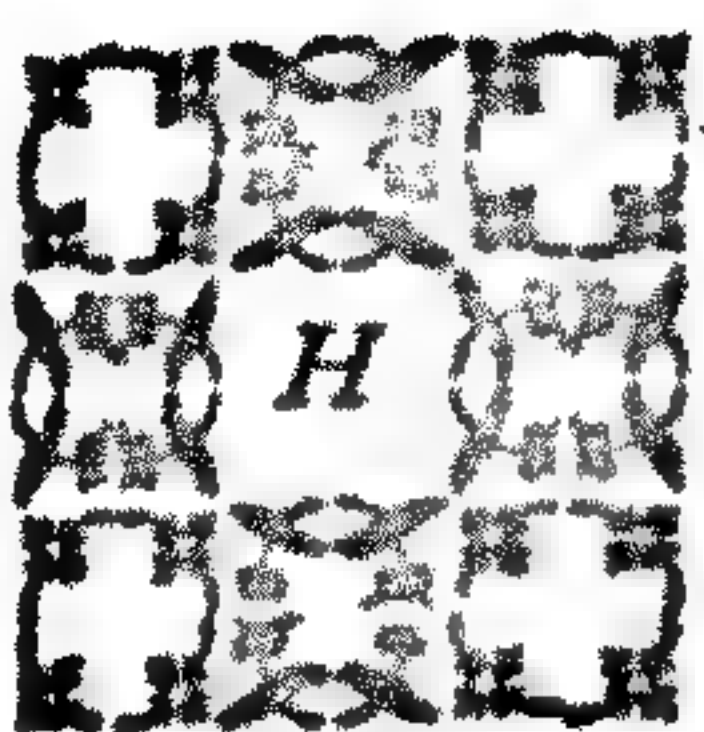
291. *Christ is become sound: Eternal Praise and Thanks be given to him, also Might,*

Mat. xxviii. Honour and Dominion, together with all Authority and Power in Heaven and Earth.

The Ninth Chapter.

Of Objections from Texts of Scripture, viz. of the right understanding of the Scripture.

Objection.

1.  *ATH not a Potter Power to make out of one Lump of Clay, one Vessel to Honour, and the other to Dishonour?*

¹Rom. ix. 21.

Answer.

2. The *Lump* of Clay signifies and denotes the Great Mystery, *Mysterium Magnum*, wherein the Eternal God has outspoken or expressed himself through the Word.

3. Out of which *one* single Substance *two* Substances go forth, viz. the one into the fiery Separation or Distinction into *Darkness*, according to the gross Drossiness of the Impression or Compaction, and the other into the *Light*, according to the Substance of the divine Property, Condition, or Quality; they come both out of *one* Ground.

4. Also the false or wicked evil Soul, and the holy Soul, come both out of *Adam's* Soul, as out of *one Lump* or Clod of Ground.

5. Which a Man must understand to be Spirit, or spiritually, in *Mysterio Magno*, in the Great Mystery; but the one separates or *distinguishes* itself into Light, and the other into Darkness.

6. This Potter makes out of every Separation or Distinction, a *Vessel*; such, as to which the separated or distinguished Matter is useful and fit.

7. He himself takes not a holy *Ens*, and then makes a Devil out of it.

8. As the *Ens* to the Soul is, such also is the Will of, or to the making.

9. God sits *not* over the Will and makes it as a Potter does a Pot; but he *generates* it out of his own Property or Constitution.

Question.

10. Why now will the Ungodly and Wicked say, *Why hast thou made me thus, that I am evil?* ¹Rom. ix. 26.

Answer.

11. God works to the *producing* a Life out of every Thing: Out of the evil *Ens* an evil Life, and out of the good *Ens* a good Life: As it is written, *With the holy thou art holy, and in the perverse thou art perverse.* ¹Psal. xviii. 25, 26.

12. Therefore none can blame God, that he has wrought or produced an evil Life in him.

13. Had the Clay been better, he had made ^m him a *Vessel of Honour* thereof. ¹Rom. ix. 21.

14. But if it serve him to *Dishonour*, then he makes a *Vessel* of his Anger thereof.

15. For *God's Word* is the Life, Substance, and Beginning of every Thing.

16. But the zealous or jealous Anger being also therein; therefore Anger also introduces itself into a Life; ^a who shall hinder it? ^aOr, which will give it Substance.

• Luke ix. 56. 17. But • *Christ is come out from the Eternal Word, to help and save Man, and*
 • Ezekiel 18. says, • *As I live, I will not the Death of a Sinner, but that he convert and live.*

xxiii. 11. 18. But if the Soul's *Ens* be so evil, untoward, and incapable of the Divine *Ens*, what
can Christ do? Is Christ in Fault?

19. God's Anger makes no Will at all without and beyond the Creature: For Christ
 • Mat. xxviii. 18. said, • *All Power is given me in Heaven and on Earth.*

20. Therefore Christ now *alone* has Power in all Things.

• John iii. 17. 21. Therefore he says, • *God hath not sent his Son into the World that he should judge the*
World; but that the World through him should be saved or blessed.

22. Now if he has *all* Power, then there is no other Maker to Dishonour present,
 but that which is arisen in the *Ens* of the Soul out of its own Center.

23. For it is the angry God himself, which makes to or for himself an Image, Idea,
 or Representation, out of his own Substance, which is of his own *Likeness*.

• Rom. ix. 21. 24. Therefore Paul says, • *Hath not the Potter Power and Might to make what he will?*
 This Potter is God in the speaking of his Separability or *Distinction*, whereby he mani-
 fests his *Glory*, as is confirmed enough before.

25. For seeing Christ alone has all Power, *therefore* there can be no other Will to the
 making without or beyond him.

26. Therefore the Wicked should *not dare* to say, God makes me evil: But the God
in him, in whose Ground he stands, makes him what he can serve to be, according to
 the *utmost* Possibility.

27. The Ground of the wicked Soul's own Substance, of which himself is, is the
 Beginning; now, as soon as the Life is generated or born out of it, so suddenly is the
 Maker in the Life, *viz.* the angry God therein manifested in him, who makes and frames
 the Life.

28. As Christ does to his Children, who introduces *his* Willing into them who are
 generated or born in him; so does God's Anger also in itself, with its own Children,
 which are born or generated out of it.

29. For *in the Soul* God is manifested, either in Love or in Anger.

30. Nature is the Soul; and the working or acting Life is God himself; understand,
 according to the Word of the Separability or *Distinction*.

31. For the mere pure God, without and beyond the Creature, is *no Maker* of the
 Willing; for he is but ONE.

32. But in his Word, wherein he introduces himself into Separability or *Distinction*,
 therein arises the Will to Evil and Good: Out of every Separability of that which is
 separated or distinguished arises a Will according to the *Property* and Condition thereof:
 Into whatsoever Quality, Condition, or Source, the abyssal Will in the Separability has
 introduced itself, such a Will exists.

33. But *Adam* having brought himself out of the Temperature into the Separability
 or *Distinction*, his Twigs or Branches stand in the same Condition.

34. And from that comes a *new* making Will; every *Ens* getteth a Will according to
 its Substance.

35. But yet the *predestinate Purpose* manages the Government, *viz.* the Fiery-Word of
 Nature, and the Love-Word of Grace: Both these are the Makers of the Vessels to
 Honour and to Dishonour; and *both* these are in Man.

Secondly.

The Highest Gate.

Of Cain and Abel : Also of Ismael and Isaac, and of Esau and Jacob.

36. THE Kingdom of Nature is the Ground of the speaking Word ; for if a Creature must be, then beforehand there must be *Nature* : Therefore now *the Word of God* is the Ground of all Substances, and the Beginning of all Properties, Qualities, or Conditions.

37. The Word is God's speaking, and remains in *God* ; but the Outspeaking or Expression, *viz.* the *Exit* from the Word, wherein the abyssal Will introduces itself into Separability, through the Outspeaking, that is, Nature and Property, also own *Self-Will*.

37. For the abyssal Will separates itself by the speaking, and frames or compacts itself into an own self-speaking into Separability or Distinction, *viz.* into an inceptive commencing Will, out of the only eternal, total, *universal* Will ; whence the Properties are existed, and out of the Properties the Creation, *viz.* all Creatures *exist*.

39. This is now the *first* predestinate Purpose of God, wherein the Word of Power has set or put forth from itself for itself, *viz.* set or put the abyssal incomprehensible Word of Life into a *Comprehensibility*, wherein it lives.

40. The *Comprehensibility* is Nature ; and the *incomprehensible* Life in Nature, is God's Eternal speaking Word, which remains in God, and is God himself.

41. The *second* predestinate Purpose of the Word is this ; that the *Comprehensibility* or *Compaction*, *viz.* the self-comprised or compacted Will shall suffer the incomprehensible, one only Will of God to *dwell* in it.

42. And *therefore* has the one only Life put itself into *Comprehensibility* or *Compaction*, and will be manifested in the *Comprehensibility*.

43. The *Comprehensibility* *should* comprehend and compact the incomprehensible Life in itself, and make it comprehensible ; of which a Man has an Example in Fire and Light.

44. The Fire is Nature, *viz.* the comprehensible or compacted Life ; and that comprehends or comprises in itself the Life that is *not-natural*, *viz.* the Light.

45. For in the Lights are the Powers of the not-natural Life manifested through the Fire ; and then the Light dwells in the Fire, and the not-natural Life in the Light is introduced into *Power*, *viz.* into Tincture, Air, and Water.

46. Also you must understand that God's *bely* Life would not be manifested without Nature, but only in an Eternal Stillness, wherein nothing can be without the Expression or 'outspeaking ; and then the " *Comprehensibility* or *Compaction*, God's Holiness and Love, would *not* be manifested.

47. Now if it must be manifested, or be ; then there must be somewhat which has need of the Love and Grace, that is *not like* the Love and Grace.

48. And that is the Will of Nature, which in its Life stands in Opposition and Contrariety or *Adversity*, that has need of the Love and Grace, that its Pain may be changed into Joy.

• Or, generating out of itself.
• Or Formation.

49. And in that Change or Transmutation is the holy incomprehensible Life *manifested* in the Word, as a co-working Life in Nature.

50. For the Painfulness of Nature causes that the Will of the Abyss, which in the outspeaking has separated itself into *Self-Singularity*, unites itself again to the holy abyssal Life, that it may be softened or allayed and mitigated.

51. And in the allaying, or mitigating, it is manifested in *the Life of God*; for it comprises it in itself in its Desire, and so also the holy Life of the Abyss is manifested therein.

52. And in this Manifestation of the holy Life in Nature, the holy Life is called *Power* or *Virtue*.

53. And the Incomprehensibility of Nature, which lays hold of it, is called *Tincture*; for it is the Power of the Glance of the Fire and Light.

54. And if this were not, then no Fire could shine.

* Or, introduce.

* Or, as to.

55. For the Comprehensibility or Compaction is a shutting in, and is the Ground of the Darkness: Thus we * bring our deep Ground upon *Adam*, and further * upon *Cain* and *Abel*.

Of Cain and Abel.

56. IN *Adam* stood the Kingdom of *Grace*, viz. the Divine Life manifested; for he stood in the Temperature of the Properties.

57. But he *knew* not that God was manifested in him; for he had known no Evil: And so the own Self-Will knew not what Good was.

58. For *how* could Joy be, when there was no Knowledge of Pain or Sorrow?

59. For this is Joy, viz. when Nature, that is, the own Self-Will, is *delivered* and released from Pain, then it rejoices at the Good which befalls it.

60. But if that Good were in its *own* Power and Might to be attained, then there would be *no* Joy; for the own Self-Will would live as it listed: It would have *no Hope* towards any Thing, if it were able to get all of itself, in its own Might and Strength.

61. But if itself cannot do it, *then* it rejoices at that which out of Grace happens to it; or at that which it *hopes* shall happen to it.

62. All Joy stands in the Hope of *Grace*, which always happens without the Strength of its own Ability to obtain it.

63. And *therefore* Nature stands in Pain and Strife, that the Kingdom of Grace and Love might be manifested in it, and that it might become a Kingdom of Joy, from that which continually *happens* to it.

64. In that God's Life is manifested in it, and itself thereby obtains a holy Tincture, which tinctures the Pain, and changes it into Joy, viz. into an Image or *Resemblance* of the holy Life.

65. When *Adam* stood in the equal Concord or Likeness, he *knew not* of it; he knew not what the Evil in Nature was; so also he knew nothing of the Kingdom of Grace, for both these stood in the *Temperature*.

66. But when the Free-Will introduced itself into the Separability or *Distinction* of the Word of Power; then was the Painfulness of the Kingdom of Nature manifested * therein.

* viz. in the said Will.

67. Therefore now it was necessary that the Power of *Grace* should move itself also therein, which the Kingdom of Nature could *not* do; for there is no Possibility thereof in its own Will.

68. For itself is comprehensible, but the Kingdom of Grace is incomprehensible; and therefore the Soul, viz. the comprehensible Will *can* receive *nothing* from the incomprehensible Life.

69. But then God would have remained hidden in this Image, and himself not have been manifested.

70. Therefore the incomprehensible holy Life in its Love spake itself into the soulish comprehensible Life, that it might have somewhat that it might have Cause to love, and formed itself together, mediating in the Properties of the soulish Nature for a Help.

71. And that was the Crusher or Treader upon the Serpent, who would tread upon the Head of the introduced Poison of the Serpent, and the Will of Painfulness, with the Love-Desire.

72. This Incomprehensibility came to help the Kingdom of Nature, and set itself together in the Figure.

73. And Nature at present being hungry after the Grace suffered itself to be comprehended, or compacted together, into an Image of the natural Soul and of the Body.

74. And that Image was *Abel*; a Figure in the Image and Resemblance of *Christ*.

75. So long as till the Fullness of Time, till that Incomprehensibility of the Love did once move itself, and compact itself into an *Ens* of a Substance in the human Property; so that the Deity itself was a Substance in the human Substance. Gal. iv. 4.

76. Which Substance lay indeed in *Adam* before, but he knew it not.

77. And when he brought himself with the own Self-Will of Nature, out from this Substance; then was the Soul blind as to God, and lived only in itself.

78. And now if we will here see, and not make ourselves blind, we may discern *Cain* and *Abel*.

79. *Cain* must be the first, for he is *Adam's* Image after the Fall; for *Adam* was created in the Kingdom of God.

80. *Cain* is the Kingdom of Nature, viz, a true Image of what *Adam* was in himself without Grace.

81. And *Abel* is the Image of what *Adam* was in the re-inspoken Grace; which denotes *Christ*, who would give himself into the human Nature, and inspeak or inspire the Grace into the perished, corrupted Nature in *Cain's* Image.

82. Therefore *Christ* said, 'All Power was given him of his Father; so that he had Power to inspeak Grace into the Will of Nature.' Mat. xxviii. 18.

83. Therefore now God represents the Figure in *Cain* and *Abel*, also in *Ishmael* and *Isaac*, as also in *Jacob* and *Esau*, signifying that God would send *Christ* into the Flesh; whom he here had inspoken into *Adam* and *Eve* in the Voice of his Word in Power, as a Fountain to Life.

84. This Power he would fill or fulfil with the human Substance, which was done in *Christ*; to which Man-*Christ*, in that Power and Voice, Might and Power was given to overthrow Sin through his own Voice, and to make Nature in it living again to a divine Life.

85. Yet if this must be done, then must the Grace in the Power of the Love give in itself into the Opposition and Contrariety of the painful Nature into its own Will, that it might comprehend or compact Nature.

86. And in the Impression into the high Love, Nature became transmuted into the Divine Love-Will, and died to the own impressed Will.

87. Not as a dying the Death, but as a losing of the own Self-Will, which was done in *Christ* in our Humanity.

88. Now, when the own Self-Will loses its due Right, then the inspoken Word becomes substantial, which cannot be done before the own Will of the Science or Root of the Abyss shall give up its Right.

89. Otherwise it draws the Divine *Ens* into the own Self-hood, and changes it into its evil Malignity, as *Lucifer* and his Followers and Dependents did, who were Angels, and

had the Divine *Ens* in them, wherein their Light shone; but the own Self-Will out of the Science of the Abyſs destroyed it.

90. Now who will tell us, with any good Ground, that in *Cain* there was *not* the Voice of Grace lying in him, which inspired itself into the Woman's Seed: What Scripture says that? None at all.

Gen. iv. 5. 91. For when 'God did not look graciously upon his Offering or Sacrifice, then Cain was enraged in himself against Abel, viz. against Christ's Figure, which had separated itself from him in the *Ens* of Adam.

Gen. iv. 7. 92. Yet thus said the Voice of the incorporated Grace in him, 'Rule over Sin, and suffer it not to have Authority or to prevail over thee: For God's predestinate Purpose in the *Anger* cannot say this in him; but the Voice of the incorporated Grace.

Question.

93. But how came it that *Cain* did not rule over it? Could he not?

Answer.

No: He could not.

Question.

94. Why could he not? Had God hardened him that he could not?

Answer.

95. God *had not* hardened him, but the Adamical own Self-Will out of the Science or Root of the Abyſs, had in Adam, with the *Imagination*, introduced itself into the bestial Vanity, viz. into Self-Imagining in Good and Evil, whereinto the Devil had shed the Serpent's poisonous venomous *Ens*, which Eve had received and taken into her: This was the hardening in the own Self-Will.

96. For the predestinate Purpose of God, according to the wrathful Nature, had compacted itself therein in *Cain*, and made himself *deaf*, or dead, that he *could not* hear the Voice of the incorporated Grace.

97. For though he heard it *outwardly*, from without, yet he heard it not in the *Ens* of the Soul; else the Grace had moved itself, so that the Soul *had* ruled over the Serpent's Poison.

98. He (*Cain*) supposed he should and would *outwardly* rule over Sin, and therefore he *rose up* against Abel.

99. Just as Reason supposes now-a-days to attain the Filiation in an *outward* Manner of Adoption, viz. by the outward working, by a *Covering* of Grace under Christ's Sufferings and Death, viz. an outward Satisfaction for Sin, which a Man ought to receive outwardly, and comfort himself therewith, though the own Self-Will in the Serpent's Poison be a *Lodger* therein.

100. This will avail just as much as it did with *Cain*, except the inward Ground be awakened, or stirred, so that Grace be moveable in the Soul, viz. the incorporated Voice of God in the Seed of the Woman, which is *Christ in us*; so that the Soul *heareth* the Voice of God stirring in its Essence.

Objection.

101. Then says Reason: If the Voice of Grace in *Cain* lay under the Covering of Sin, Gen. iv. 7. then God's inspeaking did not move itself, when he said, 'Rule over Sin, and let it not

have Authority to prevail over thee: For if he had moved the inward Ground of the Soul in the Voice of the incorporated Grace, then he had heard it inwardly in the Soul, which is Lord of the Body, and then the outward Ground could not have raised itself up.

Answer.

102. This Voice which was effectually spoken to Cain, saying, *Rule over Sin, and let it not have Dominion or Authority over thee*, was God's Righteousness in his predestinate Purpose, viz. in the speaking Word, wherein the Divine Voice wills, that the own Will of the Science, or Root of the abyssal Eternal Will, should introduce itself into a divine generating of what is good.

103. This Word requires God's Righteousness to be performed, that the Will should not incline to Evil, and is the true Ground of the Law in the Old Testament.

104. But it attains *not* the Grace; for it requires the own Self-Ability.

105. Neither does it give itself up to Grace; for *God needeth no Grace*.

106. Grace must give itself up *into* him, viz. into God's Righteousness.

107. As indeed, Grace, which was manifested in Christ, viz. in the incorporated Voice of Grace, must *give up* itself into God's Righteousness, viz. into the eternal one only predestinate Purpose, to the Manifestation of the Glory of God, in his speaking Word; that is, in the Separability or Distinguishability of the Father.

108. And must introduce the Will of Man, which was departed from the predestinate Purpose of Righteousness, into the *Anger-Fire* of God, in itself and with itself; and introduce it to the Father; that is, to the predestinate Purpose of God in his Righteousness, viz. in the *Original* of the Soul.

109. And drown the Soul's Will (which was departed away from the Righteousness) in his Blood, out of the Divine holy *Ens* of Love; that the Soul *might* be manifested in the Grace, in that Love-Blood, in the predestinate Purpose of Righteousness.

110. And *therefore* must Christ in the Righteousness of God in our Humanity, in us, *suffer and die*, that the Grace in the Righteousness might be manifested.

111. For in Cain the Grace was not manifested in the Righteousness of God, for it had *yet* taken *no* Soul into itself, till the Grace in Christ took the Soul to it.

112. Therefore now the Righteousness of God lay in the Soul, for it was God's Image.

113. Therefore God requires *Righteousness* from the Soul, that it should rule over Sin.

114. As God ruled over the apostate Will of the Devils, and *'* thrust it out from the *'* Orrejected, good Order or Ordinance of Righteousness, when they became apostate; so must Cain here also *'* thrust away from him the Source or *Fountain* of Sin. * Reject.

115. But it was *not possible* for him to do it, for Sin had possessed him, viz. the Free-Will; the human Ability was lost.

116. ^a And it lay now in the second predestinate Purpose of the inspoken Righteousness in the Grace, that the Soul gives its Will up thereinto, and *stands still* to its inspeaking. * Note. The Will of the Soul must stand still, and hear what the Lord says.

117. For in the speaking of the Righteousness of God there was now in the Soul mere Necessity and *Adversity*, or an opposite Will.

118. For Righteousness requires the Temperature, viz. to stand still to God, as his *Instrument*, whereby God would manifest his Voice.

119. But now the Instrument was broken, and gone out from the Divine Harmony: Therefore now it lay *no more* in Cain's *willing, going, or running*, but in the Grace, viz. in the *Mercy* and Compassion.

Rom ix. 18.

120. According to which now St. Paul says, *'He hath Mercy or Compassion on whom he will; and he hardeneth whom he will.'*

121. In this now lyes the whole Ground of Error in Reason, it understands not the Will of Grace, how that is effected.

122. For that which wills the Grace, is also one and the same Will with the Grace; for the Grace has no willing in the Devil, nor in Hell; but in that which is born of God.

123. The willing of Grace is not in the willing of Flesh and Blood; nor in the willing of Man's own self Seed; but in the *Divine Ens.*

124. Grace will not inspeak into Cain's introduced Serpent's Seed; but tread upon and crush the Head thereof.

125. It would not crush or tread upon the Head of the poor captive Soul in Cain; for it also was sprung out of Adam's Soul, but it would tread upon the Serpent's Seed in Cain's Soul.

126. But the Serpent's Poison had so taken in the Soul and hardened it, that the Soul so yielded in itself, and gave itself up to the Anger of the Righteousness, that the Anger took it and used it for an Instrument, wherewith the Righteousness in the Grace killed the Man Christ, viz. in his Type in Abel.

127. For by human Works was Sin come into the Soul; so also must it be slain by human Works in the Grace in God's Righteousness, viz. in the Humanity of Christ through Manlaughter; as was done by the Pharisees, which had, and managed the Law of God's Righteousness.

128. Therefore must Abel, viz. the Type of Christ, and also Christ himself, by human Actings or Workings die to the own Adamical Will in God's Righteousness.

129. And those whom God's Righteousness in the Wrath of his predestinate Purpose had captivated, must be Instruments to do it, that the Grace of God in the Righteousness of the predestinate Purpose in the Anger, might be manifested.

Matt. xviii.

21

130. For it is written, *'Woe be to that Man by whom Offences do come; yet there must be Offences, that the Righteousness and Truth might be made manifest together in the Midst of Untruth.'*

131. For otherwise Grace would not be manifested, if Falsehood and Evil were not in Opposition to the Truth.

132. As the Free-Will had not been able to be manifested in the Grace, if the Righteousness had not slain it, which, after it lost the self-elected and chosen Will, the Grace made it living in itself; so that it no more willed and lived to itself, but the Grace lived and willed; which was manifested in Christ.

133. Therefore we are all but one in Christ in the Life of Grace; for we have lost the natural Life of the Righteousness of God in his Eternal predestinate Purpose, and obtain the Filiation in the Grace.

1 Tim. ii. 4.

134. Therefore saith the Scripture, *'God willeth that all Men should be helped or saved, viz. the Grace wills this; it can will nothing else but Mercy and Compassion, for it is nothing else in its own Substance.'*

135. But the natural Righteousness in the Eternal predestinate Purpose of God, requires the Soul to be in the Obedience of the Divine Ordinance without the Grace; for it was not created in the Grace, but in the Ordinance, or first Institution or Constitution.

136. And if it find not the same therein, then it takes the same in its Property of the Separation or Distinction of the Word, of which the Soul is a Substance.

137. That is, if the Soul be a false or evil Ens, then it takes to it that which is its like; and thus it is also to be understood in Cain, that the departed apostate Adamical Will has introduced itself into a creaturely own Self-hood.

138. And that Introduction of the Soul's *Ens* into the Serpent's Poison is a *Thistle*, which is not capable of the Grace.

139. For although the inspoken Voice of Grace ~~lies~~ therein in the inward Ground, yet that *Ens* grows into a *Thistle*, and *crucifieth Christ in itself*, and is ~~guilty~~ of his Death. = Heb. vi. 6.

140. As the *Ens* of the Sun must suffer itself to stand in the *Thistle*; yet the Sun withdraws the *Good-will* or Influence from the same, viz. the holy Life, which it manifests in a good Plant, and lets the *Thistle* make of its *Ens* what it will.

141. Thus also it goes with the wicked *Thistle Ens* of Man, as the Scripture says; *He letteth their Light go out in the Midst of the Darkness*; that is, the holy Life in the Voice of the incorporated Grace. = Job xviii. 6.

Question.

142. Thou wilt say, Why is it so? If he would manifest the holy Life in them; then the Soul would be holy.

Answer.

143. No: We have an Example of that in the Devil, in whom the holy Life was manifested, but the *Ens* of his Will was a *Thistle*; so also a *Thistle-Child* uses the Grace only to Pride, as *Lucifer* did.

144. For God knows the Science or Root of the Abyss, how it has formed or manifested itself in its *Ground*; whether it be a Root out of the Darkness, viz. out of the dark Fire-Life; or a Root out of the bright shining Fire-Life.

Question.

145. But thou wilt say, Is *Cain* a Root out of the dark Fire, and therefore cannot attain Grace?

Answer.

146. No; for he was out of *Adam's* Soul; but the dark Fire out of the Anger, or the Property of the dark World, had pressed or crouded itself into the true Soul.

147. Not from without externally, but from the Center it has lift itself aloft; and that from the *Fall of Adam*, out of which Root *Cain* proceeded.

148. And therefore he must be a Servant of God's Righteousness; wherewith the Righteousness slew the Free-Will in *Abel* in the Grace.

149. For in *Adam's* Soul the Properties divided or distinguished themselves, viz. the true soulish Properties, understand the soulish Will, which in the beginning of God's Image in the predestinate Purpose of God, was manifested in the one only Soul.

150. Which was a Free-Will, but was poisoned, so that it was blind to God; the same now separates itself in the Death of its Self-hood.

151. For God said, *Thou must needs die, if thou eatest of Evil and Good.*

= Gen. ii. 17.

152. And the same entered into the dying, and God spake his Voice into the dying; that the first Will in the Grace might be living again; and from this came *Abel*.

153. The other Will, new born in *Sin*, which was not in the Beginning, but was arisen in the Fall, divides or distinguishes itself into the natural Life; and that was *Cain*.

154. Therefore this Will was a *Thistle-Child*, which God had not created, but was gone forth out of the Center of the Soul.

155. And after that the one only Soul went out from the Temperature, so that the dark Ground was manifested in it; then so came the Darkness into a Will in the Soul, which was not in the Beginning.

156. But as to the Substance of the Soul, they came both (*Abel* and *Cain*) out of one Essence; but as to the Will they separated themselves.

157. Not that *Abel* was born pure without Sin; for Sin *hung* on him in the Will of the Death.

158. Which was no true Death, but the Voice of Grace *slew* him, that it might make him living in it.

159. But in the Flesh was the Will of Sin manifested, therefore the Righteousness of God *slew* him, by *Cain*; for he was also *according to the Flesh, subject to the Law of Sin*.

160. But the Voice of Grace had slain the Will of the Soul, and made the same living in itself; and *therefore* it was Christ's Type, and stood in the Image of Christ.

161. This therefore is the true Ground of *Cain's* hardening: Not that God out of his Will has hardened him, for that cannot be, for he is *only good*; but the new existed Will out of the Center of the Soul, *hardened* itself in its own Desire.

162. That is, the *Desire* in the Wrath of Nature entered into its Likeness, and so is found in the predestinate Purpose of Nature, *viz.* in the Separation or Distinction of the Darkness and of the Light; it found, I say, its own *Likeness*, which took it in, and possessed it; understand, the new existed false Will, which was a *Murderer*, and Servant of the Divine Wrath.

163. But the true created imaged framed Soul out of *Adam's* Essence, wherein the imprinted modelled Voice of God lay, was *not as yet judged*, or predestinated to Condemnation; as Reason errs in its Supposition, which Judgment belongs not to Man, but to the Righteousness of God.

164. Neither is it at all as some suppose, *as if Cain* were born or generated out of the Devil's Will, and Seed of the Serpent, but out of *Adam's* Soul and Body; yet *Adam's* received natural Will *ruled* him.

165. He was an Image of the fallen unregenerated *Adam*, in which *the Promise* and the inspoken Divine Voice *lay*, without a working acting Life, as a true *Possibility* to the New Birth.

166. But that Possibility stood *not in Cain's Power*, as to the false Will; but it lay in the Ground of the Soul, and *waited* for the Voice of Christ.

167. Which in that Possibility awakened itself in the highly precious and dear Name *JESU*, and received the poor Sinners to Grace; and with its Voice called in to the shut-up Sinners, and awakened that still-standing Ground of the first inspeaking; as was done *to the Thief* or Malefactor *upon the Cross*, and many others.

168. For if it were so, that God in his predestinate purposed Will had hardened *Cain*; then could *no Judgment* through the Righteousness of God have passed upon *Cain*, neither could any *Curse* have entered into him.

169. For whatsoever God's predestinate Purpose makes, the Righteousness of God does *not* curse that, as was done in *Cain*.

170. For the Righteousness is the Ordinance of the beginning outspoken Word; so that all Things continue standing in the same Ordinance or Order, as the speaking hath introduced them into Life, and that falls not into the Judgment, which continues standing in its Ordinance or Order wherein it was created.

171. So now, if any Will out of God's predestinate Purpose (understand, out of the Divine predestinate Purpose) had hardened *Adam* and *Cain*, then should the Righteousness have had *no* inspeaking or Contradiction; for this Will of the hardening had stood in the Divine Ordinance or Order.

172. Therefore it must needs be, that the Will to the hardening in *Adam* and *Cain* existed in the unlike Discord of the divided distinguished Properties, when each Property compacted itself into Substance, and obscured, dimmed, and *killed* the Image of God in the Light.

173. God's predestinate Purpose is the Center of the human Ground or Foundation, which is the { speaking } and { re-speaking } Word of God; and that same compacted ^{Jesus.} ^{Nature.} { out-spoken } and { re-outspoken } human Will is rightly become *hardened* in that predestinate Purpose of God, according as the Scripture says.

174. But none will understand the Ground: Men only say, God's predestinate Purpose does it, and none will search the *Ground* of the predestinate Purpose; for the same *lies in Man* himself, and *not in God*.

175. If God had had a predestinate Purpose to have a Devil, that very predestinate Purpose had been a *Will* of the Devil.

176. But in the Separability or Distinction of the Speaking is the predestinate Purpose to Evil or Malignity, entered into a Principle, and is in itself made manifest in the compacted Separability or Distinction *ex Mysterio magno*, out of the great Mystery; according to which God calls himself an angry God.

177. And yet it is not God, but the *Center* of Nature, *viz.* the *Cause* of the Divine Manifestation to the Kingdom of Joy; for in God no Anger is *manifested*, but a burning Love only.

178. For if there were in God a Will to the hardening, then were not those Sayings true which say, *Thou art not a God who art pleased with wicked Doings*. Also, *As true* ^{Psal. v.} *as I live, I will, not be the Death of a Sinner*; nor the *Ten Commandments*, which forbid Evil.

179. If God had willed to have it so that *Cain* should slay *Abel*, then the *fifth Com-* ^{Otherwise} ^{the sixth.} *mandment* would not have been right.

180. And then also God had put a heavy Reproof upon *Cain*, saying, *Whoever sheddeth Man's Blood, by Man shall his Blood be again shed.*

181. If he *will* have it so, then none ought to keep his Commandments; and then *where* is his Righteousness, and the Judgment in and according to the *Truth*?

182. The Scripture says, *O Israel! thy Perdition is from thyself.* ^{Hof. xiii. 4.}

183. Now therefore we should condemn none but only the Abominations and *Sins*, which appear manifestly in the Wicked; and those proceed from the Cainish and Adamical own *Self-Will*, out of the Center of the dark World.

184. Which Will God had not manifested or generated in Man in the Beginning; but the Devil is *guilty* of that.

185. This false or evil Will, in its Substance, Matters, and Doings, is *that* we must condemn, and not the poor Soul which lies hidden in this hard Prison, in the Voice of the inspoken *Grace*.

186. Which Voice of Grace of the first incorporating in Paradise after the Fall may well be awakened by Christ's Voice through, or in, his Children, in whom the Spirit dwells.

187. As was done in the *poor Publican*; also in the Malefactor on the Cross; also *Mary Magdelene*, and many hundred thousand poor captive Souls; For the Scripture says, *It* ^{1 Tim. i. 15.} ^{& iv. 9, 10.} *is a most highly precious and worthy Word, that Jesus Christ is come into the World, to save all poor Sinners.*

188. And in the *Revelations* it is thus: *He standeth before the Door and knocketh*, *viz.* ^{Rev. iii. 20.} before the Door of the poor captive Soul; and he says, *Come to me all ye that are weary* ^{Matt. xi. 28.} *and heavy laden with Sin, I will refresh you or quicken you.*

189. He stands in the *inward* Ground of Grace inspoken into *Adam* in the Center of the Soul, and calls it so long as the Soul *bears* the Body upon the Earth, to try whether the poor Soul will turn towards him.

190. And then when it is so that they turn to him, he says, *Knock and it shall be* ^{Matt. vii. 7.} *opened unto you*: Knock at the incorporated first Voice of Grace, and then it will move

* Luke xii. 13. itself: Also, Ask and ye shall receive: Also, My Father will give the Holy Spirit to them that ask him for it.

191. Therefore it lyes now *not in Self-Ability* to receive, but *in the asking* and knocking; for the Promise of Grace has inspoken itself in CHRIST JESUS, into the asking or praying; so that it will give itself into the asking and praying.

* Matt. xviii. 11.

192. For it is written, * *Christ is come to seek and to save that which is lost.*

193. Whoever are now the lost *Cain, Ismael, Esau*, and all hardened Men *captivated in Sin*, these Christ is come to save, and wills not that they should be lost.

194. But the self-generated, false *Murderer in Cain* he wills not; also the *Scorner in Ismael*, as also the *Hunter in Esau*, he wills not; but it is the true Ground of the first generated Soul which he wills, wherein the Voice of God lyes.

Of Ismael.

* Note, here it follows concerning Hagar and Ismael.

* Gen. xvi.

* Gen. xvi. 6.

* Gen. xvi. 7.

20 12.

195. * **THEREFORE** in that he wills not the *Scorner Ismael*, * *he thrust him out of the House with his Mother*; understand the *Scorner in Ismael*, viz. the self-compacted, and in *Adam* existed evil Will, together with *Hagar*, viz. the separable or distinct Nature; understand the *divided Properties of Nature*.

196. First, * *Hagar fled from Sarah*, and would not suffer herself to be chastised; for she would rule with the *Scorner in Abraham's Goods*.

197. * *But when she came into the Wilderness, the Angel of God said to her, Whence comest thou, Sarah's Maid-Servant? And she said, I am fled away from my Mistress: And he commanded her to return again, and humble herself to her Mistress.*

198. *And said further to her, I will so multiply thy Seed, that for Multitude they shall not be numbered: Thou art with Child, and will bear a Son, whose Name thou shalt call Ismael, because the Lord hath heard thy Lamentation.*

199. *He will be a wild Man, his Hand against every Man, and every Man's Hand against him, and he will dwell opposite to all his Brethren.*

200. This Figure sets before us the true Ground, shewing how *Adam*, with the Kingdom of *Nature*, is run away from God into the Wilderness of the *beastial Property*, viz. from the free [Woman], which is the *Temperature*; and is, in the *Own-Desire*, viz. in the existed Will of the *Scorner*, become with Child.

201. That is, the Kingdom of *Nature* had *rent* itself into Properties, so that one is gone forth against the other, as here was said concerning *Ismael*; his Hand was against every Man, and every Man's Hand against him.

202. But the Properties of *Nature* were *not therefore rent* asunder from God, as here is to be seen in *Hagar*; for the Angel said to her, he would so multiply her Seed, that it should not be numbered for Multitude.

203. But she should turn again to the *Free-Woman*, and submit and humble herself under her Hand; which signifies in the *Repentance* and Conversion of a poor Sinner, that Christ meets and comforts him with his Voice in him in his Wilderness of the World, and speaks to him *in his Mind*, saying:

204. I have heard thy Affliction, thou poor captive Soul, in this Wilderness; turn again; thou art indeed with Child of a *Scorner*, out of the Kingdom of *Nature*, from thy *Constellation* or Configuration of the Stars, and wilt bear him, or bring him forth.

* Gen. xvii.

20.

* Gen. xvi.

20.

* That is, to the Temperature in true Resignation.

205. * *But I will bless thee; and thou shalt generate from the Kingdom of Nature, twelve Princes, which shall come into my blessing; which signifies the twelve Apostles of Christ, which came into his Blessing; * whose Seed cannot be numbered for Multitude.*

206. Also how the poor Sinner when he converts again in this Call of the Angel, comes into that *Apostolick Grace* of the Twelve; but he must go again to the * *Free-Woman* with the *Will* of the Soul.

207. But the Scorners is born in his Constellation or Configuration with an own Self-Will; which Will *shall not inherit the Kingdom of God.*

1 Cor. xv.

208. For Abraham must thrust out the Scorners from the Inheritance of the Goods, but not without a Free Gift or Portion.

50.

Gal. v. 21.

Gen. xxi. 10.

14.

209. For the Free-Woman, viz. the Temperature in the Kingdom of God will have it so, that the scornful own Self-Will should be thrust out; which Free-Woman Sarah signifies; whom God commanded Abraham in the Figure of Christ, to bearken to.

210. The Free Gift or Dowry that Abraham gave to Hagar and Ismael together, signifies the true Free Gift or Promise in Paradise.

211. When Adam was to be thrust out, God gave him beforehand the Free Gift or Dowry, viz. the inspoken Word of Grace, and in that Free Gift stood the Blessing.

212. But that the Kingdom of Nature must give forth the twelve Princes: That signifies, that the Soul is from the Eternal Nature, and that the Ordinance or Determination thereof must stand.

213. No new Creature can come forth in Man, though it should clearly give forth a Scorners in the divided Forms or Dispositions of Life, yet the inward Ground is God's Word.

214. Therefore Nature shall not vanish and pass away, but only the false Will that is arisen out of itself, out of the Dissimilitude or Disagreement, that shall be thrust out and die; of which we have here a Figure.

215. For when Hagar with Ismael was run away, she being then with Child of Ismael, and that the Angel of the Lord comforted her; then she called the Name of the Lord that spake with her, Thou, God, seest me.

Gen. xxi.

13, 14.

216. That is, thou seest my inward Ground of the Soul, wherein lyes the Adamical Free Gift: For she said, Here have I certainly seen him which looked back after me.

217. That is, the poor Soul said, I was run away from the Free-Woman, the Temperature of God's Kingdom, and was blind as to God; but now I have seen him who has looked upon me in my Affliction, with his Inspection or Aspect of Grace.

218. That is, he looked back into me, whereas I was blind as to the beholding of God; and that is called looking back after me; where the Kingdom of Nature was already, with and in the new Will, become a Scorners.

219. Therefore they called that Fountain the Fountain of him that is living, who bath looked upon me, which Fountain is between Kades and Bared.

Gen. xvi.

14.

220. This Fountain is Christ in the inspoken Word of Grace; and in that Word of the Crusher or Treader upon the Serpent, is the Fountain of the sweet Love of God in the Name JESUS but of JEHOVAH.

221. This is the Fountain of him that is living, who looked upon the poor Soul after the Fall, and which looked upon Hagar and upon Ismael in the Mother's Body or Womb.

222. For it was signified to the Scorners of the divided or distinguished Properties of Nature, viz. to that same scornful Will it was signified, that it would arise out of the Kingdom of Nature, which the poor Soul in its Prison and Blindness must bear.

223. But God has looked upon her Affliction and the Child's, out of the Fountain of him that is living, viz. in the Center of the Soul in its inward Ground, for the outward would be a Scorners.

224. But God would bring forth out of it, viz. out of the inward Ground, wherein the Grace had incorporated itself, twelve Princes, whose Seed should be innumerable.

225. Yet Nature outwardly should stand in the Government by twelve Princes of the perished corrupted Nature, as indeed twelve Princes outwardly came from him; therefore the Spirit of God in Moses intimates the inward Ground, as is clear before our Eyes.

226. For when Ismael was born, then the outward Ground, as to the perished corrupted Kingdom of Nature, was a Scorners, which God commanded to be thrust out.

Gen. xxi.
from 12 to
21.

227. But when he had thrust out the Scorners, and when Hagar had laid away the Lad from her, that she might not see him die in the Wilderness; then the Lad Ismael lay and wept.

228. Then God heard the Voice of the Lad; and the Angel of God called from Heaven, and said, What ailest thou, Hagar? Fear not; for God hath heard the Voice of the Lad, where he lyeth: Arise, go take the Lad into thine Arms, for I will make him a great People.

229. And God opened her Eyes, so that she saw a Fountain of Water: And she went thither and filled her Flask or Bottle with Water, and gave the Lad to drink; and God was with the Lad, and they dwelt in the Wilderness of Barfaba, by the Fountain of the Living and Seeing.

230. This Figure is as manifest and as clear as the Sun against the erroneous Opinions of such as judge and condemn Ismael; neither can it be clearer, if they would but look upon their erroneous Opinion.

231. For the Scorners Ismael, in the outward Kingdom of Nature, is evil, and thrust out from the Filiation.

232. But when he lay and wept, which signifies Repentance, then God opened the Eyes of Hagar, (viz. of the Kingdom of the inward Nature as to the Soul), in the incorporated Fountain of Grace, so that she saw the Fountain of Christ, and gave Drink to the Lad, viz. to the poor Soul, out of the Fountain at Barfaba, viz. in the divided Properties of Life.

233. Which drinking signifies the Baptism; and also the Circumcision, wherewith Christ would out of his Fountain give Drink to the divided Forms or Conditions of Life in their Thrift.

234. But Ismael the Scorners, according to the outward Nature, must first be cut off through the Circumcision, which is done by Repentance and Rejection of the scornful Will.

235. And then Christ baptizes from the Fountain of the Living and Seeing [or of Life and Vision] with the Holy Spirit; and so then the Soul dwells by that Fountain, and God is with it, as with this Ismael.

236. For the scornful Will is not the Seed which God blesses; but the inward Ground in the Free Gift of Grace.

Of Isaac.

Gen. xxi.
12.

237. FOR God said to Abraham, In Isaac shall thy Seed be blessed, viz. in Christ shall Ismael have the Blessing.

238. For the corrupt, perished Nature's Will shall not be Heir in God's Kingdom; it shall always be thrust out.

239. But Nature in its Ground and Original is God's Word, viz. the outspoken or expressed Word in its Separability, Distinction, or Variegation, wherein the Fountain of Life is sprung forth from JEHOVAH, viz. the Fountain of Love in the Name JESU, and that shall inherit the Kingdom of God.

240. This inward Nature signifies also Japhet, concerning whom the Spirit of Moses Gen. ix. 27. says, He shall dwell in Shem's Tents, viz. in Isaac's, that is, Christ's Fountain.

241. The Tents of Shem signify the New Birth out of or from Christ, wherinto Japhet and Ismael should come.

242. For the Text says, and God was with the Lad, Ismael; but not in the Scorners, but in the inward Ground, which should be manifested in Christ.

243. Now, if God were with him, and that he and his Mother dwelt by the Fountain of him that is living, viz. by Christ in his Free Gift of Grace, who then will condemn him to Damnation, as the erroneous World does?

244. Indeed it is very right that the *outward* Ismael of the Will of Scornfulness should be condemned; but *not* Abraham's inherited original innate Right of Nature, out of or from the Blessing; but *Abraham's* earthly Will, out of, or from the *Serpent's Seed*.

245. For *Ismael* is an Image or Figure of the Kingdom of Nature, as to the poor perished corrupted *Adam*, which *must die* and pass away in us, but yet must rise again according to the first created Image in Christ, and leave the Scornful *Ismael* in the Earth.

246. And *Isaac* is an Image or Figure of the New Man in the *Humanity* of Christ, wherein *Adam's* Nature and Christ are one in another, wherein the false Will is dead in Christ; though indeed *Adam's* Nature is there, yet it lives in the Spirit of Christ.

247. Therefore JESUS, or CHRIST, took *Adam's* Nature upon him, but * not * *Note, What of Adam Christ took not upon him.* *Adam's* self-generated false *evil* Will, but the poor divided Forms or Conditions of Life in Nature in God's Righteousness, and predestinate Purpose, that the first *Adam* in Christ might stand in his Righteousness.

248. Now *Ismael* was out of or from the Image of God's *Righteousness*, which he created in *Adam*.

249. And *Isaac* was in the Image of *Grace*, that gave itself in Christ, into God's Righteousness, and filled it full, or *fulfilled* it with Love, and stilled the Anger.

250. For Christ should change the *Scornful* in *Ismael*, (which was manifested in God's Righteousness) with his Love Tincture of his Blood, so that it is able in Christ to come again to the Filiation, from which the Righteousness had thrust him out, *viz.* out from *Abraham's* Goods, *viz.* from the *Inheritance* of Nature, of the formed and outspoken or expressed Word of God.

Of Jacob and Esau.

251. THE Figure of *Jacob* and *Esau* is now the Resemblance or Representation, shewing how *Christ* would be thrust out from the Kingdom of Nature by its generated, innate, false, evil Will.

252. For when he had taken upon him, and had assumed *our Sins* in the Adamical Nature; understand, the *Fountain* or Source, out of which Sin flows, *viz.* the divided Forms or Qualities of Life in the human Nature; yet then for all that, he said, * *My Kingdom is not of this World*, *viz.* in the divided four Elements, but in the *Tempe-* 36. *nature.*

253. But as Christ had taken upon him and assumed the Humanity in the divided Properties, therefore the Righteousness of the *outward Ordinance* or Course, would not so much as endure him in itself; for he was sprung and sprouted from another Righteousness, *viz.* from a heavenly, and come into our poor Humanity in this World's Property to help or save us.

254. Therefore he says, * *The Son of Man hath not whereon to lay his Head*; and yet he *lays also*, * *All Power both in Heaven and in Earth was given him of his Father.* *Mat. viii. 20. Luke ix. 58.*

255. Where he means the inward Ground of all Things or Substances, *viz.* the Eternity, which lies hidden in this World, and is *manifested* in Christ. ** Matt. xxviii. 18.*

256. That same Manifestation or Revelation was *not* at home in this World, and possessed nothing of this World for its own Property.

257. This Image, Type, or Figure, shewing how Christ should be extruded and driven away out from this World, was *Jacob*, whom his Brother *Esau*, *viz.* the Kingdom of the outward Nature's *Righteousness*, would always kill; so that *Jacob* must flee before *Esau*, as did Christ also before the Pharisaical Righteousness in the Kingdom of Nature, till *Jacob* with his Present came from *Laban*, and went to *Esau*, and rendered himself up to him, for him to slay him, or let him live.

258. But *Jacob* was not yet the very Person which the Righteousness of Nature in God's predestinate Purpose should take hold of, and slay; but *Christ* was he.

259. Thus we here see at once the Figure of *Christ* and of *Adam*.

* Gen. xxxii. 260. * And when *Jacob* went to *Esau*, and sent a Present before to meet him, then was
13. to 23. *Esau's Anger dissipated, dispelled, or dissolved, and turned into great Mercy and Compassion, so*
Gen. xxxiii. *that he fell about Jacob's Neck and wept, and did nothing to him, but received him in Love;*
4. &c. *and this is a Figure of Christ in our Humanity.*

261. In our Humanity lay the Father's Anger, viz. the angry *Esau*, awakened, stirred up, and enraged in the Righteousness in the Anger; as *Esau* was against *Jacob*.

262. But *Christ* sent the Present of his Grace, viz. the Love in his Blood of the heavenly World's Substance, to meet the Father's Anger in our Nature, in God's Righteousness, viz. in the first Adamical Birth of Nature.

263. And when it saw and felt this in itself, then was God's Anger in his Righteousness of Nature turned into great Compassion.

264. Whereby his Anger lost all its Right and Interest, and was dissipated or dissolved, and broken to Pieces; whence * the Sun lost its shining Light in God's Righteousness; and
* Luke xxiii. 44, 45. the * Earth in this Concussion and Dissolution or Dissipation, trembled, the Rocks cleft in
* Matt. xxvii. 51, 52, 53. sunder, and the Dead, whom God's Righteousness had swallowed up into Death, arose, in this Compassion.

265. For *Esau* was to do this concerning the Righteousness of the First Birth, which he had sold to *Jacob*, and yet knew not how God had so brought it about; as to pourtray the Figure of *Adam* and *Christ* thus.

266. And therefore he was *Jacob's* Enemy, because *Jacob* had the Blessing of *Abraham*.

267. For the Righteousness of the own self Nature's Will would have it in *Esau*, in *Adam's* corrupt or perished Nature.

268. But the Nature of own Self-will had lost the Inheritance of God; which the second new *Adam* in *Christ* brought again into Nature.

269. Therefore now the first Right, viz. the first natural Life must die, and become living again in *Christ*.

270. Neither could *Esau* in his Hunter inherit God's Kingdom in the Righteousness, and he was thrust out or * rejected even in his Mother's Womb, when the Children had done
* Rom. ix. 11. neither Evil nor Good; that God's Righteousness in his predestinate Purpose of the creating of the Creature might be fully satisfied or performed.

271. But in *Christ* he received it again, according to the inward Ground of the right Adamical Man; not according to the Right of his natural Life, wherein he was called *Esau*.

272. For the E is the inward Ground, wherein the Paradisical Present or Free-Gift lay.

* Saw, Germanic, Sow, or the Swine or the Swinish Nature. 273. But the * SAU or SAW was the rejected cast-away Beast of the Kingdom of the own Self-Will, as to the Earthliness; concerning which the Scripture says, * *Esau have I hated when he yet lay in his Mother's Body or Womb, that the Election of God might stand; that Esau in his false, own self Nature-Life, should not be the Child of God; but*
* Rom. ix. 11, to 13. *Christ in the right Adamical Nature in Esau.*

274. The Adamical Nature in SAU, should lose its Right wholly, according to its Will and Life.

275. But the Substance or Essence of the Adamical Nature, which was the formed, outspoken, or expressed Word of God, should continue in *Christ*, and be appeased with the Present or Free-Gift of *Christ* in the Anger.

* Gen. xxxii. 13. 276. The Image or Figure of which was, * *Jacob's sending the Present to meet Esau, and calling him his Lord; then was the Anger in Esau, in regard of Nature's Right, appeased, and began to be turned in itself into the greatest Compassion, and fell about Jacob's Neck, and kissed him, and gave up his Will in the first Birth into Jacob.*

277. For Christ must wholly give himself up into *Death*, and must yield up the human Nature's Right to his Father, viz. to the Righteousness; and then *Esau* died, or departed away.

278. Therefore God awakened the first *Adam*, viz. the right Man, which was created in the predestinate Purpose of God; and raised him up in the *Grace of Love*, which had fulfilled and satisfied the Righteousness before God.

279. And then it was no more *Esau*, but a *Member of Christ*.

280. But that the Scripture goes on thus severely upon Predestination; it is very right: For *Esau* is the Image or Figure of *God's Anger*, which existed in *Adam*, which is condemned or *damned*, that the Righteousness of God might be satisfied or executed, and that the *Riches of his Grace* in *Jacob*, viz. in Christ, might be manifested in God's Righteousness. *Eph. 1. 7.*

281. For the Life in Nature's Will, which is called *Esau*, was *Adam's* new Life, according to the awakened Property of the dark World; as it was also with *Cain* and *Ismael*, that the Righteousness of God had laid hold on in the Anger, and manifested itself therein, and that was *damned*.

282. But *not* that the soulish Ground, viz. the whole Center of Nature, viz. the formed Word as to the Soul, was therefore thrust out or *rejected* from God: No! No!

283. They were sprung from the Children of the Saints, not from the *SAU*, as is now in many, whose inward Ground is full of the Devil. *Ismael and Esau.*

284. The gracious Present of the incorporated Voice lay in the inward Ground, but not in the *Ens* of Life; as in *Jacob*, *Isaac*, and *Abel*. *SAW, SOW, or Swine.*

285. Which *Ens* was Christ; which would inspeak or inspire itself, with its *Voice* in this inspoken Word into the inward Ground of the poor Soul, which lay captive in the Anger of God. *Or Grace-Present.*

286. As it is written, *I am come to seek and to save that which is lost*, viz. *Esau*, *Ismael*, and such like, which were laid hold on in God's *Hatred*, and lost. *Luke xix. 10.*

287. Therefore now said Christ, he was come to seek the poor Sinner that was *lost*, and not the righteous, for *Jacob*, *Isaac*, and *Abel* were the righteous; for *Grace* had manifested itself in them; and killed the own Will of *Sin* in the Life, and given itself into the true first possessed Life's Ground, for a new Life.

288. And so now in *that* new Life they were righteous, and had Peace with God's Righteousness, understand as to the *Soul*; but as to the outward Life they were still under the Curse, and therefore the outward Body must die.

289. For they themselves were *not* by Nature righteous, but *Grace* made them righteous, which *Grace* in them gave itself up into an *Ens* of Life, wherein the Soul's Life burned; which new Divine Fire changed the Hatred of God's Anger into Love, wherein they were righteous.

Question.

290. Thou wilt say, *Why not so also in Cain, Ismael, and Esau?*

Answer.

291. No: *The predestinate Purpose of God must stand*, viz. in the Ordinance or Course of his outspoken or expressed Word; he turns *not* that back again. *Rom. ix. 11.*

292. His Anger must *not* be killed or broken; for the Anger is a Cause that the *Grace* is manifested; moreover, it is the Cause that *Grace* is turned into a Kingdom of Joy; also it is the Cause that *Grace* becomes a fiery Love.

293. But Christ is that *other* or second predestinate Purpose, which he manifests in *Abel*, *Isaac*, and *Jacob*, and represents the Figure of what should come to pass.

294. For Christ should be manifested in the Righteousness of God's Anger, that it might be *known* what Grace was.

295. *Adam* stood *both* in God's Grace and in his Anger in the Temperature, and neither of them is manifested in his Life; for they stood in *equal* or like Weight.

296. Now if Grace be to be manifested, then must the Anger be *already* manifested, that Grace might be caused to move itself in the Anger; and to give up itself into the Anger, and overthrow it.

297. Which giving in and overthrowing is the Cause of the *Divine* Kingdom of Joy, and of the fiery Love in the Life of Man, out of which God's *Mercy*, Pity, and Compassion, also *Faith*, Love, and Hope, viz. the Trust in God, has taken its Original in *Or, before* Man; which in the Temperature could *not* be.

298. For a Thing, that stands in *equal* Balance or like Weight, has no moving or *desiring* to any Thing; it is one, and is of itself.

299. But when it goes forth from the Temperature, then it is *plural*, also corruptible, and loses the Self-hood; and this has *need* of Help, viz. of Grace and Compassion.

300. But if it be not presently done, so that it is helped or saved, then it enters notwithstanding into *Hope*.

301. And then if Hope be told, that Help or Salvation shall be performed towards it, then it enters into *Faith* or believing, and Faith causes the *Desire* in the Hope; and the *Or com-* Desire takes those Tidings into itself, and *presses.* compacts the same in itself, so that it becomes *substantial*; and in this Substance now is the Grace and Mercy or Compassion.

302. For that Substance is received in the Tidings or Annunciation, and contracted *Or figured,* or framed into a Substance, which Substance *must* give up itself into the first Right, which has made the Thing in the *Grace* itself.

303. And if that be once done, then the first making finds a new Life in itself, that is existed out of the Hope, and out of the Faith, and out of the Desire, with the Compaction in itself, and finds that it is *more spiritual* than the first out of which the Thing is existed; therefore it cannot withstand or make Resistance, but must suffer the Spiritual Life to dwell in itself.

Note. 304. And here arises the *Restoration* of the first Substance which has corrupted or destroyed itself, so that the last Body is better than the first.

305. For that is wholly spiritual, generated out of Faith, Hope, and Love, which the first Fire kindles with its Desire, whence the fiery *Love* exists.

• Universal. 306. But understand us aright thus: *Adam* was the whole *entire* Image of God in Love and Anger; yet he stood in the *Equality* of the Properties, and neither of them was manifest before another.

307. But when he introduced himself into Lust, through the Treachery and Deceit of the Devil, then that Image *perished*, and the Properties departed from the Temperature.

308. Now he stood in need of Help; therefore God spake or inspired the Word into him, which received the hungry Desire after Help, and compacted that, and put its Desire thereinto, as into a Hope, that it should be *remedied*.

309. And the Desire compacted the Hope into an *Ens* of a Substance.

310. And now the inspoken or inspired Word was substantial, and is called Faith or believing, viz. a *receiving*; which [Substance] the Science or Root of the Eternal Will, received into itself, and gave itself thereinto.

Note. 311. For this Substance was more noble than the *first*, out of the predestinate Purpose of the spoken Word.

312. Whereupon the fiery Love went forth out of the Fire of the Anger, into the predestinate Purpose of the Eternal Nature; for this *Ens* of Faith was incorruptible, and stood inviolably in the Anger-Fire.

313. And in this receiving in, by the Anger-Fire, the Fire of the fierce Wrath is changed into the *joyful* Kingdom of Love.

314. And this is the fundamental Ground of Christ, from the inspoken or inspired Word, which divided itself in *Adam*, into a Form, *Figure*, or Representation of its own, in the *Ens* of Nature, out of which came *Abel*, and out of the corrupted or broken Form, Figure, or Representation, came *Cain*.

315. But *Abel* also had *Cain's* Nature in the *Ens* of Faith, wherein the Soul stood, but the corrupt broken Will was changed into an *entire* total Will; for the breaking rests in the *Ens* of Faith, and that was the Figure of Christ.

316. But it was told to *Adam's* Soul, understand the broken, fragile, corrupt Nature of the Soul's and Body's Property, that *the Seed of the Woman should crush or tread* Gen. iii. 15. upon *the Head of the* introduced *Serpent's* Property, and help or save *Adam*.

317. Therefore must that Treader upon the Serpent be another Person than *Adam*, in whom God was manifest, who *could* do it, who should awaken in *Adam* the inspoken Word; that is, who also had the Might and Power of the inspeaking or inspiring.

318. For although in *Adam* the inspeaking was *living* and manifest, yet it was to be done for his Children, whose Inspoken Ground was covered with Sin, and not yet separated, as with *Cain* and *Abel*.

319. And also therefore that the human *Ens* in Sinners (*viz.* those whom God's Righteousness in the Anger had laid hold on) should have a *Voice of Grace*, which should inspeak or inspire in them, and awaken the inward first inspoken Ground of the Word's Divine Power.

320. For God, JEHOVAH, spake the Name JESUS, in *Adam* after the Fall, into a *working* Life; that is, he manifested it in the heavenly *Ens*, which was vanished.

321. That same Name JESUS was a Life in the Soul, when God inspake it into the Soul; through which inspeaking a Divine Desire was again awakened out of that *dying* in *Adam's* Soul.

322. Which Life received the awakened Desire of the Soul into itself; and that same awakened Desire was the *Beginning* of the Faith.

323. Which separated itself from the Property of the false or *wicked* Desire, into an Image, Idea, or Resemblance, *viz.* into an *Ens*; out of which came *Abel*.

324. And out of the own-self of the Adamical Soul, according to the earthly Lust, came *Cain*.

325. But there lay yet in the own-self of the Soul, in the Cainical *Ens* also, the Sound of the Word which God inspake.

326. But this *Ens* was *not capable* to receive the Divine Life in the Inspeaking of the Word; for the awakened Wrath of God in his predestinate Purpose of the outspeaking or expressing to Nature, in the Separability or Distinction, was manifested therein.

327. Whereupon here that soulish *Ens* needed another and *further* inspeaking into the outspoken Word, that it might also become living in the Soul's *Ens*.

328. Now this could not be done, unless it came out of a *divine* Sound or Inspeaking:
1. Wherein the Speaking should equally proceed *alike* out of the Divine Life, and also out of the Ground of the Soul's Life: 2. Wherein there was a Divine holy Soul, which should inspeak itself into the perished or lost Soul that is blind as to God, in the *soulish* and *divine* Power; that the soulish may enter into that which is soulish, and the Divine into that which is Divine, and awaken themselves one in the other.

329. For God must needs do this therefore, because he would not leave and forsake the poor perished, lost, right Adamical Soul; but *put* the same there into *Cain's* Image, Figure, or Resemblance.

330. And put against it the Name JESUS in the second Line; wherein also the *soulish* Ground was, that the Name JESUS, with the new Life of the soulish Ground, should inspeak itself in *Cain's* Soul.

21 1331. And this Image, Idea, or Figure, was *Abel*, out of which Line, Christ, according to our *Humanity*, came; and he came to call to Repentance the poor Sinner captivated in the Hatred of God.

* Or might exist.

332. Who had a human Soul new-born in God, and could inspeak into the Soul, and also into the inspoken Word of God performed in Paradise, and *awaken* the Soul in a new Divine Hunger in itself; so that the Soul received the inspoken, original, innate, *inherited Word* into itself; whence also a new Life⁴ existed in it.

333. Therefore understand us aright; we speak dear and precious Things, as we well know in the *Grace* of God.

334. The Image of *Cain, Ismael, and Esau*, and the like, are *all* unregenerated Men, they are the true perished, lost, corrupt *Adam*, after the Fall.

335. These God calls with his *inspoken Word*, which he has taught us in-Christ; and which he yet at this Day inspeaks or inspires in the new born Children in these perished, *'Matt. xi. 28. 40st,* Adamical Children, and calls them *therewith*, saying, *'Come ye all to me; not only some, but all.'*

336. And the Image, Figure, or Representation of *Abel, Isaac and Jacob*, are all Men who suffer themselves to be *awakened* by the inspeaking, in whom the Divine inspeaking takes hold; they obtain in the Soul a new Life and *Will*, viz. a Divine Hunger.

337. Which Hunger, the first paradisaical incorporated Word in itself in the Name JESU, receives, compacts, and makes *substantial*, where then Christ is born in it, and then as to that new born Ground, it is no more in this World, but in *Heaven*.

338. For itself is the holy Heaven, viz. the true Temple of God, wherein God is Man and God, wherein *the Word becometh Flesh*, understand, heavenly spiritual Flesh, *John vi. 53. which holy Soul's Fire **eateth of Christ's Flesh, and bath its Life from it.*

339. Thus we set before you the understanding about *Esau*; where the Scripture
 *Rom. ix. 11. says, *He hath hated Esau and loved Jacob, ere the Children had done either Evil or Good,*
 12, 13. *that the predestinate Purpose of God might stand.*

340. *Eſau* was *Adam's* perished corrupted Image, and *Jacob* was the Image of Christ; which here in the Figure intimates how the *Hatred* in the predestinate Purpose of the out-spoken Word was manifested in *Adam*, wherein he lay in Death and the Anger of God, and was a meer Hatred of God; for the holy Life was dead.

341. The Image of this was *Eſau*: He was in *God's Hatred* conceived in the Mother's Body, or Womb; for the Image of *Chriſt* had ſeparated itſelf from him in *Jacob*.

And that Image stood now with a holy Soul presented opposite to *Eſau*, and ſhould inſpeak or inſpire into *Eſau*, and move the poor ſick captive Soul with his *indwelt* Divine Sound; that the perſiſhed corrupt Adamicall Soul might be awakened in the inſpeaking or inſpiring of the Name JESU.

343. But the inspeaking should not pass over, but give itself into God's Righteousness into Hatred and Anger.

344. As Christ must give himself into God's *Hatred* into Righteousness, and awaken the Pity and Compassion, with his *Love* in the Name JESU, and change the Anger-Fire with his giving up into it, into a Love-Fire, viz. into the great Yearning, Pity, and Compassion of the dear Filiation.

345. As *Jacob* changed his Brother *Eſau's* Anger into great Compaſſion, when he ſent his *Preſent* before him, and cauſed it to be ſaid unto him, that he gave up himſelf to him into his Grace, viz. into his *righteous* Anger, in that he had taken away the Right of the *fiſt Birth* from him.

346: And that he might obtain Grace with him by this Present, he would give up himself with all that he had, *to be Esau's own*; which was fulfilled in Christ, who had taken our Soul into himself,

347. But he has taken the holy Jewel of God which lay hid in *Adam*, together also out of *Adam* into himself; therefore the *Hatred* of God was arisen because of the first Birth, viz. because of the Righteousness of God.

348. For that Jewel belonged to the first Adamical Image of God's Similitude, and that God took out of *Adam* by *Abel* in a new Figure or *Resemblance*.

349. And here was now the Hatred in the Image, because of God's Righteousness about the Jewel, wherefore *Esau* was angry with his Brother *Jacob* in Christ's Image.

350. And therefore must *Jacob* give in himself, together with the Jewel, and all that he had, to *Esau*.

351. So also must Christ wholly give up himself, together with that same Jewel of the Name JESU, into the *Righteousness* of the predestinate Purpose of God, and give up the Jewel into the Hatred of the predestinate Purpose of God again.

Question.

352. Thou wilt say, *Why* does God go such a Course, Way, or Process? Might not God leave *Adam* the Jewel, who had it in the Right of Nature, viz. of the First born, in the Word of the predestinate Purpose of God in the Divine Image or Representation?

Answer.

353. No.

Question.

354. Wherefore?

Answer.

355. Because then the Jewel in the highest Love of God in Man, viz. in the Image of God, had remained *bidden*.

356. Therefore the same must be manifested in such a Course, Way, or Process in the Regeneration.

I. That the Love and Grace of God might be *known* and manifested or revealed in Man.

II. That Man might have *Cause* to love God, and to exalt his Praise in the Grace.

357. Which Exaltation is a meer, pure, divine forming and *begetting* in the Wisdom of God, where the *Word* of God is also thereby born in Man, and that Man also generates God, so that he is a substantial God, viz. a Harmony of the Divine Kingdom of Joy.

358. For when Christ gave up the Jewel of God's Righteousness into the Hatred, then the Anger turned itself into a highly *triumphing* Kingdom of Joy, and the Praise of God was manifested.

359. Which in *Adam* might not be, when he stood in the Temperature: For the Wrath now *rejoices* that it is turned from the Enmity into a Fire Love.

360. And this is now the *Resurrection* of Christ and of his Children, whom he thus turns into a Love-Fire through its Process; so that when the Soul suffers itself to be *drawn* when Christ calls it within it, then it must give itself up into him.

361. And then Christ in the Anger-Fire rises up, and changes the same into the Divine Kingdom of Joy in the Praise of God.

362. Therefore understand I pray, dear Brother, how God has hated *Esau*: Altho' indeed it is not God but God's predestinate Purpose, viz. the *Righteousness* in the separable Science or Root, that hated this Image, because it was not the first right Image which was cre-

ated in Righteousness; for the Jewel, viz. the *Ens* of Divine Love, was extinguished or lost therein, and *Jacob* had that.

363. Therefore now the predestinate Purpose of God *bated* this Image of *Esau*, because it was not the first Image in the Love, but in the Anger: *Esau* himself was the Image of the Hatred.

364. For it is *not* God that can hate it, but the predestinate Purpose, viz. the fiery Nature in the Separation or Distinction of his speaking, where the Fire kindles and compresses itself into a Principle to the *Manifestation* of God, wherein the creaturely Life stands.

365. Therefore understand, that the creaturely Life, without the Manifestation of Light, is a meer Fire, Hatred, Anger, and Envy.

366. Such was *Adam* after the Fall without the gracious re-inspeaking; as also *Cain*, *Ismael*, *Esau*, and all Men, without the *Grace-Ens* of Love, out of which the Light springs.

Question.

367. But now the Question is: Whether God's Righteousness in the predestinate Purpose has hated *Esau* to *Eternal* Perdition?

Answer.

368. Indeed, in own Self-Power and Ability it could not be otherwise any more.

Question.

369. Further it may be asked: Was it the *meer*, true, pure *Will* of God, that *Esa*, *Cain*, and many thousands, should perish eternally?

Answer.

370. No: *Christ* was God's predestinate Purpose so far as God is called God.

• 1 Tim. ii. 4. 371. In *Christ* "God willetb that all Men should be helped or saved; but his Anger wills to devour all, in those in whom it is manifested.

• John iii. 17. 372. But the Scripture says, "God bath sent his Son into the World, that is, into the Humanity; not that he should judge, harden, and destroy it; but that he should save it.

Objection.

373. Thou wilt say, Yes; *whom he will* [be savetb.]

Answer.

374. Indeed *he calls all* to him; they should *all come*.

Question.

375. Wherefore come they not all? Thou sayest, he draws them not to himself in them.

Answer.

376. That is not true: He draws them all: He teaches *all* within them: For they know what is right in the Light of Nature, wherein he meets the Wicked in their

Understandings, and shews them what is right; which they themselves also acknowledge and teach, but *do it not*.

Question.

377. But why is that?

Answer.

378 Christ says, 'Father, I will that those whom thou hast given me, be where I am: ' John xvii.
Also, 'None cometh unto me unless my Father draweth him to me. ^{24.} John vi. 44.

Question.

379. How comes it that he draws *not all*?

Answer.

380. There lyes the Ground: Dear defiled Piece of Wood smell in thy Bosom.

Question.

381. What dost thou smell there?

Answer.

382. If thou art laid hold on but in the predestinate Purpose of the fierce Wrath in its Constellation, as *Esau*, *Ismael*, and the like, there is Remedy enough.

383. But, if thou art a *Thistle*, out of the innate, inherited, active Sins, wherein the predestinate Purpose of God in the Anger has imaged, figured, or *formed* itself into a Figure or Representation of the Life; of which God said in the predestinate Purpose of his Righteousness, 'He would visit, or punish the Sins of the Parents upon the Children into 'Exod. xx.5: the third or fourth Generation; then it is dangerous.

384. For this living predestinate Purpose in the Anger of God has clearly already a Figure or Representation in the Science of the speaking Word; and is of new severed and divided from the incorporated Ground of Grace.

385. Not of God's predestinate Purpose, but by the Source or Fountain of Sin, which Fountain has wholly united itself with the Anger in the predestinated Purpose, and introduced it into a *Life* of Darkness.

386. And there the incorporated Grace lyes afar off, and there Christ is dead and rests in the Grave, and before he rises, this evil Spirit must be gone into the Abyss.

387. The predestinate Purpose of God now holds these back, and gives them *not* to the Grace of Christ, for they are Thistle-Children; their Will is a *living Devil* in the Form or Likeness of an Angel among other Men.

388. The predestinate Purpose of God knows every *Ens*, while it is yet a *Seed* in the Man and the Woman; and knows to what this Sprig of Wood, when it will come to be a Tree, is profitable.

389. And the Thistle comes not *only* from the Mother's Body or Womb, out of the first Ground; but *also* through the outward Influence, Accidents, and Occasions of Time, wherewith the most perish: Christ calls all these.

390. Many of them have also still a little Spark of the Divine Drawing in them; which gives them to the predestinate Purpose of Christ, viz. his Voice, so that sometimes they bear Christ teaching in them; and these are invited and called to aloud.

391. But the outward Influences, Accidents, and Occasions destroy that again, and crucify Christ's Voice and inward Calling, before he is *incarnate*, become Man, or born in them, and introduce the Serpent's *Ens* in Christ's Stead.

392. And then when it comes to the Election or Predestination in the Time of *Harvest*, when Men thresh out, fan, and cast the Corn; then these are but the Chaff of the Corn, and have not the Divine Weight and Firmness in them.

393. And then they remain *behind* in the Center of the Darkness in God's Righteousness in the Anger; and then it is rightly said, *Few are chosen* out of them.

394. For the Father of the House chooses for himself only the good Fruit for *his Food*, the other he gives to the Beasts: So also here; *Whatsoever* has not grown up in the Divine *Ens*, and is not born of God, that cannot see God.

Question.

395. And now thou wilt say, Is then *Esau* in the End gone out from the Hatred of God, and new born, and become saved or blessed?

Answer.

396. We must not judge of that; for God says, *Vengeance is mine, and I will repay it* in my Righteousness.

397. We say with good Ground, that *Esau* was born in *Adam's Sin*, viz. a true Image of *Adam* after the Fall, and according to the predestinate Purpose of God's Anger laid hold on in the Mother's Womb or Body, as *all* poor Sinners are.

398. And *Jacob* in the Image of Christ in the new born Love, as a *Type* or *Prefiguration* of Christ.

399. Which Christ came to call poor Sinners, and to save them, so far as the *Righteousness* in the Anger suffers them to follow him, in regard of the native inherited Abominations or Wickedness impressed or rooted in the Eternal Science, as also of the actual Wickedness or Abominations which are the *with-holders*.

400. But *Esau*, being proceeded from and born of *holy* Parents, was presented standing there only in the Separation as an Image of the perished corrupt Nature.

401. And that God also has separated the Image of Christ out of the *same* Seed of his Parents, viz. his Brother *Jacob*, and set him as presented before him.

402. Which *Jacob* also, at last brought him through his Present and *Humility* into the greatest Compassion; which signifies the Present or Free Gift of Christ in *Esau*, which would thus *convert* him, and draw him out from the angry, captivating, predestinate Purpose of the Righteousness of God, so that he should be sorry for his evil Will, and so should bewail it and repent it.

403. As he did when *he embraced Jacob, and wept on his Neck*, and let fall his murderous Spirit towards *Jacob*; therefore we must *not* condemn him.

404. We condemn him only according to the Scripture, which condemns him in *Adam's Wickedness*, when he was yet *not* new born.

405. In which laying hold God's Righteousness is satisfied; but Grace is manifested in *Repentance*.

406. We know not but that God converted him; which the Figure of *Jacob's* coming from *Laban* to him *well* signifies.

407. For in *Adam* he was dead, but in Christ he might be living: For the Gates of Grace stood as well *open* for him as for his Parents, which were even in the Line of Christ.

408. Yet that they had also *Adam's* Poison and Death in the Flesh, and the Source or Fountain of *Sin* from *Adam*; that shews itself in *Esau*, *Ismael*, and *Cain*.

409. But we must *not* here believe Reason, who says, God has hardened *Esau*, and ordained him to Eternal Damnation.

410. It cannot be shewn in the Holy Scripture that God has hardened him, or that it is the Divine Will; but the predestinate Purpose in God's Righteousness has done it.

411. Not through an outward entering in and taking hold by a Divine Will, but from the perished or corrupt Nature out of *Adam's* Property or Quality in *Esau's own* Substance itself; and not a strange Accident * or Influence entering into him, as Reason * Or gripe judges.


412. Which knows nothing of God, what he is; and always represents Man to be far off from God, whereas God is manifested or revealed in all Men; in every Man according to the *Property* of his Life.

413. This Ground we have thus largely explained for the Reader, that he may understand our Sense in the following short Conclusions.



The Tenth Chapter.

A brief Collection and Examination of Objections from Scripture; which Objections hold Reason captive: How they are to be understood.

1.  IN the Epistle to the *Romans*, the ninth and eleventh Chapters, Reason goes astray; and they are 'a Stone of stumbling, and a Rock of Offence to' Pet. ii. 8. the Wicked; but to the Holy they are a *Light of Life*.

Objection 1. Rom. ix. 6, 7, 8, 9.

2. For it is there mentioned: *They are not all Israelites that are of Israel: Also, All that are of the Seed of Abraham are not therefore the Children of Abraham; but in Isaac they shall be called thy Seed.* Rom. ix. 6. 7.

3. For they are not Children, who are Children according to the *Flesh*, but the Children of the Promise are accounted the Seed: For this is the Word of Promise, where he saith, *About this Time will I come, and Sarah shall have a Son.* 8. 9.

Answer.

4. Reason understands as if the Promise began in this Seed of *Abraham*: But we see that the Promise began in *Paradise*; and herewith *Abraham* was formed into a Figure or Representation of the Kingdom of Nature in *Ismael*, and of the Kingdom of Grace in *Isaac*, viz. into an Image of that which was to come; as it was also in *Cain* and *Abel*.

5. The Kingdom of Nature was in Man in the original predestinate Purpose to the human Image, comprised in the *Anger*; and that can no more generate God's Children and the right Seed of God, but Children of *Wrath*, and of the corrupt *Flesh*.

6. Therefore St. Paul says, that all the Children and Seed of God were not from *Abraham*, but those that were new born of the Promise, viz. out of the incorporated Word in *Paradise*; which God renewed with *Abraham*, when he would represent and produce his Image out of the Promise.

7. For every Man who shall be saved, in him must the Word of Promise from Grace be an *Ens* and *Substance*, which is not done to all in the *Mother's* Body or *Womb*, like *Isaac*, but in Repentance and Conversion.

Isa. i. 18.

8. As God says in *Isaiab*, 'If your Sins were as red as Blood, if you turn and convert, they shall be as Wool, white as Snow; and this is done when the Kingdom of Grace is manifested in the Kingdom of Nature.

9. Here it is rightly said, as it was said to *Abraham*; this is the *Covenant*; about this Time I will come, and then *Sarah* shall have a Son.

10. That is, when the poor Sinner repents, then comes God in Christ's Spirit, and generates a new Son out of *Christ's* Flesh and Blood in him; that is, the Soul lays hold on Christ in itself, in Faith and Hope, and imprints or compacts the Hope into an *Ens*, wherein lyes the living promised Word within.

11. And then the Conception of the new Humanity proceeds forth out of Christ; and that is then the *right* Seed of Faith, out of which God's Children are generated or born, as the Dew of the Morning redness.

12. And then the old *Adam* does but hang to them, as with *Abraham*, *Isaac*, and *Jacob*, who, as to the outward Man, were also mortal and sinful; but the Temple of God, the inward Man in them, was holy: So also in us.

Objections further in the Text, Rom. ix. 10, 11, 12, 13.

Rom. ix. 10.

13. And not only thus: But when *Rebecca* also conceived from one, even our Father *Isaac*: Ere the Children were born, and had done neither Good nor Evil, that the Purpose of God according to Election might stand: It was said to her, not of Merit of the Work, but of the Grace of him that calleth, thus: The Greater shall serve the Less.

Or, the Elder shall serve the Younger.

14. As it is written; *Jacob* have I loved, but *Esau* have I hated.

Answer.

15. Now here *Reason* lyes blind, and it is as is declared before at large; for this was the predestinate Purpose of God, which he bestowed on *Adam* after the Fall.

16. The first predestinate Purpose is the natural first *Adam*; which was the Greater or Elder, and the first Image of God, in the predestinate Purpose of the Divine Science or Root, out of the speaking Word of the Separability or Distinction of Powers.

17. But the Grace was not manifested in him, much less the great Love and Humility in *JESU*.

18. And therefore God came with the second predestinate Purpose which lay hid in the Grace, and gave it into the first Image, and manifested the Grace through the first Image, and killed the first Life in the Grace; and lifted up the Life of Grace in the first predestinate Purpose, above the predestinate Purpose of the greater or elder Image, viz. of the first natural Image.

19. Therefore the Text in *Moses* says to *Rebecca*, the Greater shall serve the Less, that the predestinate Purpose in the Manifestation of Grace may stand.

20. For *Esau*, in the greater first Image of *Adam*, have I hated; when he would be his own Lord, and live in Evil and Good, and not know, acknowledge, or regard Grace.

21. But *Jacob*, in my right Divine predestinate Purpose, which I have generated out of my Divine Will of Grace from Eternity; him have I loved, and set him to be Lord over Nature.

22. Therefore Christ said, *All Power was given him*. For he was the Less or Younger, viz. out of God's Humility and Love, which God set above the Kingdom of his Anger, that the Lesser, viz. in God's Grace, might serve and manifest God.

23. And therefore outwardly the Inheritance was withheld or withdrawn from *Ismael*; to signify that God had given the Inheritance to the Man who was born of Grace.

24. Concerning this *Hatred*, Reason errs, and understands not the Ground; as is above mentioned.

Objections further in the Text, Rom. ix. 14, 15, 16, 17, 18.

25. *What shall we then say? Is God unrighteous?* Rom. ix. 14.
 26. *That be far from us; for he saith to Moses, I am gracious to whom I am gracious; and to whom I am compassionate, I am compassionate.* 15.
 27. *Now therefore it lyeth not in any Man's willing or running, but in God's Mercy and Compassion: For the Scripture saith to Pharaoh, even therefore have I stirred thee up; that I might shew my Might; that my Name might be made known in all Nations.* 16.
 28. *Therefore now he hath Compassion on whom he will, and hardeneth whom he will.* 17.
 18.

Answer.

29. Here Reason, without the Divine Light, lyes quite *dead*; as it is written, ** The natural Man receiveth or conceiveth nothing of the Mysteries of God, they are Folly to him.* 1 Cor. ii. 14.
 30. Here St. Paul justifies God, and says, that God judges *aright*, in that he compassionates whom he will, and it is even the fundamental Ground.
 31. For he will have none in his Mercy or Compassion, but only those who are born of his predestinate Purpose of Grace out of Christ; these poor captive Souls he compassionates. Note, Whom God will have Mercy on.
 32. That is, when the Soul *lays hold* on the Word of Promise, and receives it as *Abraham* did; then is that receiving of the new *Ens* of Grace accounted for Righteousness, as it was to *Abraham*; according as it is written: ** Abraham believed God, and it was accounted to him for Righteousness.* Rom. iv. 3. Gal. iii. 6.
 33. For *believing* is called receiving, taking in, or impressing, viz. taking hold of the Word of Promise in itself, so that it becomes substantial; and *then* the Mercy and Compassion arises in it.
 34. For the Less or Younger, which in the Beginning is but a Word of *Power*, which becomes so very great, that it overcomes the greatest, viz. the fiery Soul of the Eternal Nature in God's first Eternal predestinate Purpose.
 35. But that it is written, he has Mercy or Compassion on whom he will, and hardens whom he will; a Man is to understand in *two* predestinate Purposes.
 36. That is, in *Christ* is the Divine predestinate Purpose, wherein he has Mercy; for Christ is his Will to Mercy and Compassion; there is no other Will in God to Mercy or Compassion, but that one only Will which he has *manifested* in Christ.
 37. For the *first Divine Will* in *Adam's* first Image, when he was in Innocency, is faded or extinguished in Man, as the Light of a Candle goes out, that same *Well-willing* is lost; not in God, but in Man.
 38. And out of that *Well-willing*, which Willing is the Name JEHOVAH, has the Willing of Love and Grace opened itself in the Name JESU in *Adam* after the Fall, through the inspeaking of the *Treader* upon the Serpent.
 39. For by this *new Well-willing* in the Name JESU, God gave the *Well-willing* in Man to his Son JESU; as Christ says, Father, that is, thou *great God*, or JEHOVAH in the Fire and Light, the Men are thine; and thou hast given them me, and I give them Eternal Life.
 40. The other, or *second Willing*, is the predestinate Purpose of the first Ground of God JEHOVAH; when the Light Part in *Adam* faded or disappeared, and then was the fiery Property or Quality, viz. the *angry God* manifested in this Willing; the same will now, according to his Property, *consume* all Things, and set it in the Darkness.

41. Therefore here now the Spirit of *Moses* speaks of the Will of God in Love and Anger, from both the predestinate Purposes, viz. 1. out of the *first Righteousness*, wherein God created *Adam*.

42. And then 2. out of the predestinate Purpose of Christ from the *Grace*, viz. whom I have Mercy and Compassion on in the Love, whom I apprehend and *feel* therein; those I have Mercy and Compassion on.

43. And those whom I *find* in my *Anger* defiled with the Sin unto Death, and in the sinful Fountain of a wicked or evil Life of a Thistle, viz. of a *Devil's Will*, those I harden in my predestinate Purpose of Zeal or Jealousy: God knows well to what every one serves.

44. Therefore Men should not here suppose, that in God's predestinate Purpose, so far as he is called *God*, any Will to hardening enters into Man from without, externally; but *in* Man's own fundamental Ground. In the predestinate Purpose of God's Righteousness is the Fountain and *Original* to the hardening.

45. For it is the Will of *Anger*, wherein he hardens whom he will; for the whole Creature of Man, in God's Anger is *that Will* to the hardening; for it wills only the Vanity, and that hardens it also.

Note. 46. Therefore now it lyes *not* in the willing, that the *Wicked* wills to be saved or happy, also not in the *Work* of his Hands, but in God's *Mercy* and Compassion; that he *converts*, and with the false or wicked Will becomes as a Child, and becomes *new* born from the Mercy and Compassion of Grace.

47. For if it lay in the willing of Nature's *own* self, then could the Adamical lost corrupt Nature come to the Filiation.

48. But no: It must *die* from Self-Will, and be born out of the Will of Grace, that the Grace of Christ be *manifested* in God's willing; wherein alone is the Mercy, Compassion, and Well-willing.

Note. 49. This is *meant*, whom he wills in Love and Anger: The *Wicked* he wills in the Anger, and the *Holy* in the Grace; every one from and in its own fundamental Ground.

50. Understand it right: To *Pharaob* it was said, I have *therefore* hardened thee and stirred thee up, that I might make my Name *known* in all Nations.

51. *Pharaob* was *not* generated or born out of Grace, viz. out of the *Grace-willing*, but out of the *Anger-willing*.

52. And when God would make his Name known, that he is Lord, and how his Grace *rules* over the Anger, then he stirred up the Anger in the hardened *Pharaob*; and took hold on him in the predestinate Purpose of his Anger in him, and held him, that *he might not* see the Works of God, for he was blind as to God, till God let him see the Form, Manner, or Way of his Wrath in *Turba magna*, in the great *Turba*.

• Gen. xv. 13. 53. But that at this Time the Wickedness of the *Egyptians* was full for their Punishment, the Scripture intimates, where it says, "that *the Israelites must serve the Egyptians four hundred Years, and then God would judge that People; for their wicked Doings, to their hardening, was not yet full.*"

54. But with *Pharaob* they were full, and the hardening in them at hand; *therefore then*, the predestinate Purpose of God in the Anger used him for an Instrument.

55. For the *Egyptians* had stirred up the Plagues, therefore they must also serve to the glorious Manifestation of the *Divine Grace* upon God's Children; that so God might cause his Anger to be seen in the Wicked, and his Grace to be seen in his Children; for

• Wisdom of the Time of *Pharaob* was a Time of a Limit, wherein *all Things lye in* * Time, Measure, Solomon, xi. and Weight.

20. 56. The external supposed predestinate Purpose from without, is in this one Text of St. Paul strongly thrown to the Ground; wherein Reason *supposes* that God elects some special *peculiar* People of a *distinct* singular Name; as the Sects in their Strife rage in

their Contention, and will in their Name be blessed, saved, and called Children, above other People.

As where Paul says, Rom. ix. 24, 25, 26.

57. *Whom he hath called, namely, us; not only of the Jews, but also of the Gentiles; Rom. ix. 24, and confirmeth it by the Prophet Hosea, thus.* 25.

58. *I will call them my People which were not my People, and them my beloved which were not beloved; and it shall be in the Place where it was said to them they are not my People, they shall be called the Children of the Living God.* 26.

Answer.

59. Here we strongly see the *first calling* in Paradise, through the *inspoken* Word of Grace, which presses from one upon all.

60. For the *Gentiles* were not of *Abraham's* Seed, with whom God made a Covenant; yet the Covenant of the inspeaking Word of Grace lay in them as a fundamental Ground.

61. Therefore St. Paul says, God has called and elected not only the *Jews* in their Covenant, but also the *Gentiles*, in the Covenant of Christ; and has called that People his beloved, which *knew him not*; and outwardly, in their Ignorance, were not his People.

62. But the predestinate Purpose of Grace, which in Paradise after the Fall had *incorporated* itself through the inspeaking Word, lay in them, *as to which*, God calls them his beloved.

63. Which incorporated Word he stirred up in *them*, through the Spirit of Christ, when that Voice of Grace had assumed a Soul. So that 1. *their Soul*, which lay shut up in Darkness, heard the incorporated Voice of Grace in the Voice of Christ, as through an awakening of a new inspeaking, and so the *Love* became kindled in the Soul.

64. And 2. That God *sees not* after the Manner of Man's Knowledge, and so elects to himself a People to Filiation, out of his predestinate Purpose, that *know* above all other People to speak of his Name: But 3. That God looks upon his predestinate Purpose raised up and established in Paradise, which predestinate Purpose, he had, from *Eternity*, in the faded, extinguished, disappeared Figure, Representation, or Idea of Man, *viz.* upon the *first* fundamental Ground of Man.

65. Wherein Man was *seen* or *foreseen* in the Name JESU, in the Divine Wisdom in a magical Impression, Idea, Form, or Representation.

66. Which Impression or Imaging also as to the inward Ground has been in the *Gentiles* or *Heathen*, as *passing from one* Impression or Imaging *upon all*; excepting only the Children of the Anger or *Perdition*, wherein that Impression has imaged or represented itself in the Anger.

67. Which imprinting of the Anger does *not* pass upon whole Generations and People; but upon those who are apprehended in the predestinate Purpose of Anger in the inherited, innate, and actual Sins, and so are *Thistle-Children*.

68. As it was said to *Elijah*, when he told God, *Israel is wholly departed from thee, and I am left alone remaining, and they seek and hunt after my Life*: He was answered by God, saying, *I have yet left remaining to me Seven Thousand, who have not bowed the Knee before Baal.*

69. Such are those, who though outwardly they ran on with the *Gentiles* or *Heathen*, and dwelt among the *wicked Jews*, yet their *Hearts* were inclined to the true God, and were

• Afterwards *zealous* in Blindness and Ignorance, as *Saul*, • till the Grace in *Saul* awakened, that he *Paul*. became seeing.

70. For *Saul* supposed he did the true God Service therein, when he overthrew and suppressed those who would walk in the Law of God, in another Form or Appearance of a Way which he knew nothing of.

71. He was *zealous* in the Law of God from the Ground of his Heart, to please God thereby.

72. He did *not* this out of the predestinate Purpose of God's Anger, so that it had apprehended him, and set him in the Life of Darkness; and that God looked upon him as quite and wholly hardened in Death, out of a special predestinate Purpose of a particular *distinct* Election or Predestination.

73. No: He was even *one* among the Seven Thousand, wherein lay the Covenant of Grace from the true Seed of *Abraham*, and the Promise in Paradise.

74. But the Way of that Grace was *not yet* manifested to him; he was *zealous* in the Law of Righteousness, and required that exactly which he *himself* could not do or perform.

75. But the hidden Grace in *him* could do it, which manifested itself in its Zeal, and used it for an Instrument to witness the Grace.

76. Therefore it is Blindness and Ignorance for one People to say, we have Christ's Doctrine; God causes Christ to be preached amongst *us*, and not among the other People; and therefore God has elected or chosen *us* out of his predestinate Purpose to be Children of his Grace.

77. And though indeed we are *no* whit better in Life than the other, yet he has elected *us* in his predestinate Purpose, and in Christ borne the Penalty or Punishment of our actual and original inherited innate Sins, so that we need only comfort ourselves therewith, and receive it as a Present and Free Gift of Grace.

78. For our Works avail *not* in the Presence of God, but the Election of his predestinate Purpose avails; whereby he justifies the Wicked in his predestinate Purpose; and whereby with the predestinate Purpose of his Will he pulls the Wicked out of Hell, and saves them.

79. Hearken, thou *blind* Babylon, covered under Christ's Purple Mantle, as a Whore under a Garland, who is full of the Lust of Whoredom, and yet calls herself a Virgin: What is the Election or Predestination and the Grace which thou comfortest thyself with, and coverest thyself over with that Mantle of Grace upon thy Whoredoms and Abominations of all Malice and Wickedness?

80. Where is it *binted* in the Scripture, that a Whore comes to be a Virgin through the Order, Warrant, or Commission of a Lord or Prince, and his Free Gift or Bounty? What Emperor can make a defloured Woman a Virgin by his Favour and Good Will? Can that be?

81. Where is then the Virgin in the Heart and in Chastity?

• Mat. v. 18. 82. God requires the Abyss of the Heart, and says, that • *not one jot or Tittle of his*
• Luke xvi. 17. Law of Righteousness shall pass away, till it be all fulfilled.

83. Wherewith wilt thou fulfil the Righteousness, if thou art without the Divine Substance in thee?

84. Thou wilt say, Christ has once fulfilled it for me, and satisfied the Law.

• 85. That is true, but what is that to thee, who art and walkest without Christ?

86. If thou art not in Christ in the actual operative Grace, then thou hast no Part in him; for he says, • *Whoever is not with me, is against me; and whoever gathereth not*
• Mat. xii. 30. *with me, scattereth.*

87. No outwardly imputed Grace avails, but an innate filial Grace out of Christ's Flesh and Blood; that it is that draws the Merits of Christ to it.

88. It is not the Man that is born of Man and Woman from the *perished* corrupt Nature that attains the Grace of Filiation, so that he can comfort himself and say, Christ has done it, he now pronounces me free from Sin; I *need only* to believe that it is done.

89. No; the Devil knows it, and also the Damned, which comfort themselves with this imputed Grace; but what does it avail them, when they are *damned* for all that?

90. For *Not all that say Lord, Lord, shall enter into the Kingdom of God, but they that do the Will of my Father in Heaven*, says Christ. ^{Mat. vii. 21.}

91. But what is *that Will* which they must do, that they may come to the Filiation?

92. Then says Christ, those that *convert* and become as Children, and are born of God out of Water and the Spirit; these are they.

93. For *Christ* is the Will of God; and they that will do the same must be *born* of Christ, out of his Flesh and Blood, out of the Word that became Man, that overthrew Death and Sin in the Humanity, and turned it into Love; and *put on* the Merit of Christ in the Soul, and according to the inward incorporated Ground become the Living Christ, as a true *Branch* on his Vine.

94. Not by comforting one's self from a strange assumed Appearance, or *Shew*, but becoming essentially, subsisting, substantial Children of Christ; in whom the inspoken Covenant of Grace is fulfilled with *Substance*, in whom *the Soul eateth and liveth* of Christ's Flesh and Blood; and that not outwardly, but *in* itself.

95. In whom Christ *continually* says to the fiery Soul in God's Righteousness, *'Take, ' John vi. eat my Flesh and drink my Blood*, so thou shalt remain in me, and I in thee.

96. The fiery *' Science* or *Root* of the Soul, according to the inward eternal Ground of the true Righteousness of God in his predestinate Purpose to the Creature of the Soul, must *introduce* itself into Christ's Flesh and Blood in *Substance*. ^{See the Word Science in the Clavis, Ver. 210, to 219.}

97. And not through a strange Shew or Appearance, but through that which God manifested in *Adam* after the Fall, and in Christ *fulfilled* with the Humanity; wherein God became Man, and Man became God.

98. So also now in his Members, which spring and sprout out of the *same Root*; in which Christ in the incorporated Covenant of Grace became living, and assumed the Soul and Humanity to himself.

99. Therefore here now it lyes *not alone* in the outward Knowledge; in that I know I have a gracious God in Christ, that has overthrown Sin in the Humanity; but it lyes in that the same is *done* also in me.

100. That Christ, who is arisen from the Dead, arises also *in* me, and rules over Sin *in* me; so that he also kills Sin, *viz.* Nature in its evil Will, *in* me; that the same in Christ be crucified and slain in me, and that a new Will out of Nature, in Christ's Spirit, Life and Will, arise *in* me; which lives and is obedient to God's Will, which fulfils the Law.

101. That is, which gives itself up in *Obedience* into the Law, and fulfils the same with the Divine *Love-Will*; that the Law in its Righteousness be subject to the Love-Desire, and co-rejoice itself also in the Love.

102. And then the Anger of God sinks down from the Soul; and *so* it is released or delivered in the Love-Spirit from Pain, and lives *in God*.

103. To this now belongs *earnest Repentance*, in which the poor Soul opens its Jaws, *viz.* the fiery Mouth in God's predestinate Purpose of Anger, and comprises itself in the incorporated Grace of the Promise of Christ, that *' he will give the holy Spirit to those that ask him for it.* ^{Mat. vii. 7.}

104. This free presented bestowed Grace must be impressed or apprehended as a living speaking Word, in the inward Ground of the first inspoken Voice of Grace in *Adam*, by the *Soul*; as by the Center of Nature through the Divine Science or Root of the Abyss;

that it be a predestinate Purpose to *Repentance* and to *Conversion* from the Will to Abominations.

105. In which predestinate Purpose the Spirit of Christ in the first Ground of the incorporated Grace, wherein it presses from one upon all, according to the Scriptures, *generates* a new Life.

106. In which new Life the *Will* to Sin is suppressed and dies, and a true Branch grows forth out of Christ's Tree, Sin afterwards *only* ruling in the mortal Flesh.

107. This new Branch is then, in Christ, pressed through the Anger of God in the predestinated Purpose of the Anger, quite through the *eternal Death* to the Life of Grace:

* John xi. 26. As Christ says, ' *He that believeth in me, shall never die any more; * but he is pressed or passed*

* John v. 24. *quite through from Death to Life.*

108. Therefore now Faith is not an outward Thing, that any should say, With us is the Election of Grace; for Christ is *taught* and acknowledged among us; he has chosen us before other People, so that we hear his Voice.

109. Though we be *evil*, yet has he forgiven us our Sins in his predestinate Purpose, and slain them in the Merit of Christ, we need *only* to *receive* it and comfort ourselves therein; it will outwardly be imputed to us as a Free Gift and Present of Grace.

110. No, no, that avails not; *Christ himself* is the *imputed* Grace, and the Free Gift or Dowry, as also the *Merit*.

111. Whosoever has that in him, and is the same in his inward Ground himself, he is a *Christian*, and is crucified and dead with Christ, and lives in his Resurrection: To those is the Grace in Christ's Spirit and Life *imputed*, reckoned, or accounted.

112. For he *need not* suffer himself to be hanged on a Cross, but he *attracts* Christ in his whole Merit; he attracts the crucified and risen Christ in himself, and only *takes* his Yoke upon him.

113. But this is not called knowing and comforting; for Christ dwells *not* in the Body of Malice, evil Malignity, and Wickedness.

114. If Christ shall arise in thee, then must *the Will* of Death and of the Devil die in thee.

115. For *Christ* has broken Death in Pieces and destroyed Hell, and is become Lord over Death and Hell.

116. Where he draws near in a Man, there must Death and Hell in the inward Ground, *viz.* in the *Soul*, be broken to Pieces and vanish.

117. He destroys the Devil's Kingdom in the Soul, and generates it to be God's Child, and to be his Temple, and gives it *his Will*, and slays the Will of lost or corrupt Nature.

118. That is, he transmutes or changes it into the true Image of God: For it is writ-

* 1 Cor. i. 30. ten, * *Christ is made unto us Righteousness* * through his Blood.

* Rom. v. 9.

119. Now, if a Man will have this Righteousness, then he must drink his Blood, that it may justify him: For the Justification is effected in the Blood of Christ *in Man*, in the Soul itself, not through an outward, imputed, accounted strange Shew.

120. That is, the *right imputed* strange Shew, which is given us in the Blood of Christ in Grace, when as we are dead in Sin; therefore God gives us this Free Gift of Grace *in us* for a new Life.

121. Which new Life kills Sin and Death, and sets us before God as Children of Grace.

122. For Christ with his Love-Blood in us, *fulfils* the Righteousness of God in the Anger, and turns it into Divine Joy.

123. And now if a Man find not himself in the Divine Will, or indeed in a *bearty Desire* to will that he would fain repent and be obedient to God, and to put on Christ; let him *not* say that he is a true Christian.

124. The tattling Mouth, when Men acknowledge barely with the Tongue Christ to be the Son of God, and comfort themselves with his Grace; but *keep* the Serpent with its poisonous Will to Pride, Covetousness, Envy and Malice in the Heart, desiring only to do Evil; it all helps nothing.

125. Such a Man does but *crucify* Christ, and scorns his Merit; for with the Tongue he acknowledges him, and with the Serpent's Poison in the Heart, he casts Stones and Dirt at him.

126. He does no more than the Devils do, who *acknowledged* Christ to be the Power of God, when he drove them out of the possessed.

127. For they that acknowledge Christ only with the Mouth, are not therefore Children; but those that do the Will of his Father in Heaven, *viz. in Christ* himself.

128. For Christ is the Good Will of the Father; which none can do unless he be in Christ, and do it in Christ's Spirit and Life.

129. For not all they that *proceed* from *Abraham* are God's Children, but the Children of the promised Seed, new born of that Seed are the Children, which are new born out of the Blood of Christ, and die away from the first Ground, in the Blood of Christ, in the *Grace* and Love of God, and arise a new Man, which lives before God in Righteousness and *Purity*; to which Sin by Lust only hangs in the *beastial mortal* Flesh.

130. Over which Sin the new Man in Christ rules, and tames, and *subdues* the same, and rejects the Will of the Flesh.

131. But he who lives and acts according to the Will of the Flesh, *is dead while he liveth*; his Confession and Acknowledgment with the Mouth does not help him.

132. For the acknowledging with the Mouth, without the inward substantial Ground of Christ, is *the very Antichrist*, who indeed acknowledges Christ, but denies him in *Note the* Power and Virtue, and has set himself *in Christ's Stead*; he says one Thing, and wills *Antichrist* and does another.

133. Therefore says the Prophet *Hosea*, *The Lord calls them his beloved, which were not his beloved*; *viz.* those that *knew not* Christ in Name and Substance, and knew nothing of his Manifestation or Revelation in the Humanity, and yet with the Soul go into the inward Ground, wherein the Grace in Paradise was *incorporated* with the inspeaking, and so lay hold on the Grace in God's *Mercy* and Compassion.

134. That is, Those that *neither hear nor enjoy the Gospel*, but *believe* in the one only God, and give themselves in all their Powers and Faculties up into him, and would fain acknowledge and love God, if they knew but how, and are also zealous with their whole Heart in *Righteousness* and *Truth*.

135. These, so long as they neither hear nor know Christ in his manifested Voice, are *outwardly* not God's beloved; but according to the *inward* Ground, they are implanted and rooted in the Love of the Grace, *viz.* in the Paradisical Covenant in the incorporated Word.

136. These God said, *he would have compelled and brought in to his Supper*; for they were his beloved; and therefore, in that they *testify* in the Power and Virtue, that the Works of *the Law*, and the Love of the Grace of God, are *written in their Hearts*, and so *they are a Law to themselves*.*

* Rom. iii. 2.

137. Which Law Christ in his Grace has once fulfilled in his Blood, which penetrated and *passed from one upon all*: All these are born of the incorporated Grace in *Will* and Spirit.

138. For although the Text in *John iii.* says, *He that believeth not on the Name of the only begotten or innate Son of God, he is clearly judged*; yet a Man cannot say that those do not believe on him.

139. Indeed their outward Man does not believe and acknowledge him; for they know not that he became Man.

140. But that same inward incorporated Ground of the inspoken Word of Grace, to which they have ingrafted, bound, and incorporated themselves with the Soul; that believes in them, *against the Day of the Manifestation or Revelation of Jesus Christ*; wherein he will manifest his Kingdom.

141. For even the Forefathers of the *Jews* knew him not in the Flesh, but only in the Type or Prefiguration, viz. in the incorporated Grace, which manifested itself with *the Figure* in the Covenant in their Law, and did not put on Christ in the Flesh, till his Manifestation in the Flesh: But in the first incorporated Covenant and *Word*, they did put him on.

142. But when Christ had fulfilled that Covenant with the Humanity, and had fulfilled the Law of the Anger in Sin with his Blood, and *killed Sin in them*, which had kept back and defaced the Humanity, then they put on Christ in the Flesh, even all those that had *believed* on him in his Covenant.

143. That is, those who had put on the Covenant in the Power and Virtue of it, viz. in the *Spirit*, in those was the Covenant fulfilled with heavenly Substance; also in those who as to the outward Body were long departed and consumed in the Grave, whose Souls lived in the Covenant of *Power*.

^{52.} ^{52.} Matt. xxvii. 144. All these did put on Christ in them in his Resurrection; and *Many of them arose with him*, in his Body, *after his Resurrection* from Death; and *shewed themselves at Jerusalem*, for a Testimony that they were arisen in Christ, and had put on Christ in the Flesh, who had fulfilled their Faith in the Humanity.

145. To thee therefore it is said, thou blind Christendom, with thy verbal talking Mouth, that thou art *without* Christ in the Flesh; and art as far and *much farther* from Christ, than the honest and virtuous *Heathens, Turks*, and other Nations which know not Christ, and yet stand upon the *inward* first Ground.

146. For Man has no God without Christ: For the God JEHOVAH has given Man to Christ, viz. to the Name and Power of JESU, who has manifested himself out of JEHOVAH.

147. Now, if a Stranger or Foreigner draw near to the God JEHOVAH, and gives up himself to him; the same does the God JEHOVAH give to Christ.

148. For Christ said also, *Father*, that is, JEHOVAH; *I have lost none of those which thou hast given me*; that is, the God JEHOVAH is manifested in the Soul in a converted Sinner; this Manifestation gives itself up to the *incorporated* Covenant of Grace for its proper own.

149. Which Covenant of Grace, with its receiving in of the Soul shall be manifested: *When God shall manifest the hidden Secrets of Man, on the Day of coming again in the Flesh, and of the Resurrection of the Dead*.

150. It is therefore said to thee, thou titular and verbal Christendom, in the Zeal of God, that thou in thy tattling Mouth, *without* Christ's Spirit, Flesh, and Blood in thee, art as fully Heathenish, Turkish, and a Foreigner in the Presence of God, as *they* themselves.

151. Thy supposed Election, special Acceptation of Filiation and Adoption, *without* the New Birth, is thy Snare and Fall.

152. The Anger of God makes thy false Way which thou goest a Snare to thee backward, and brings thee in thy *outward* Ornament and Attire into the Grave of Death and Hell; so that thy Children in *their Hearts* are very vain, Murderers, Covetous, Whoremongers, Thieves, envious, malicious, treacherous, perjured, unfaithful, deceitful, stiff-necked, stubborn, wilful, fullen, selfish, dogged, opposing the Truth, proud,

stately, in the Mind of the Devil, desirous after Might, Honour, Authority, and Power, to suppress the miserable, and such as are in Distress, Necessity, and Want.

153. Outwardly they glitter, dissembling with Flattery and *Hypocrisy*, and cover over this wicked Knavery with the Grace of Christ: The Election and predestinate Purpose of God must be the Cloak of their Wickedness; whereas he has chosen none but *Christ in his Members*, which are born of him; and Christ alone is himself the Predestination and Election of Grace.

154. But thy Righteousness in thy Zeal and Jealousy, O God, finds them in thy Wrath, and *therefore* it is so evil with them.

155. O thou deep Grace of God! awaken yet *once* in us poor erring blind Children, and break in Pieces the Stool and Throne of Antichrist and of the Devil, which he has erected and built up in his *Show* of Holiness in Hypocrisy, and let us once see thy Face and Countenance.

156. O God! the Time of thy Visitation is near; but who knows thy Arm, because of the *gross* Vanity of the Antichrist in his erected Kingdom.

157. Destroy thou him, O LORD! and rend away his Might and Power, *that thy Child JESUS may be manifested to all Tongues and Nations, that we may be delivered from the* Might, Pomp, Pride, and Covetousness of *Antichrist*. Hallelujah.

158. From the East and North, from the Rising and Midnight, the Lord *bisses* with his Power and Might; who will hinder it? Hallelujah.

159. In all Lands and Countries his Eye of Love beholds and sees; and his Truth remains *eternally*. Hallelujah.

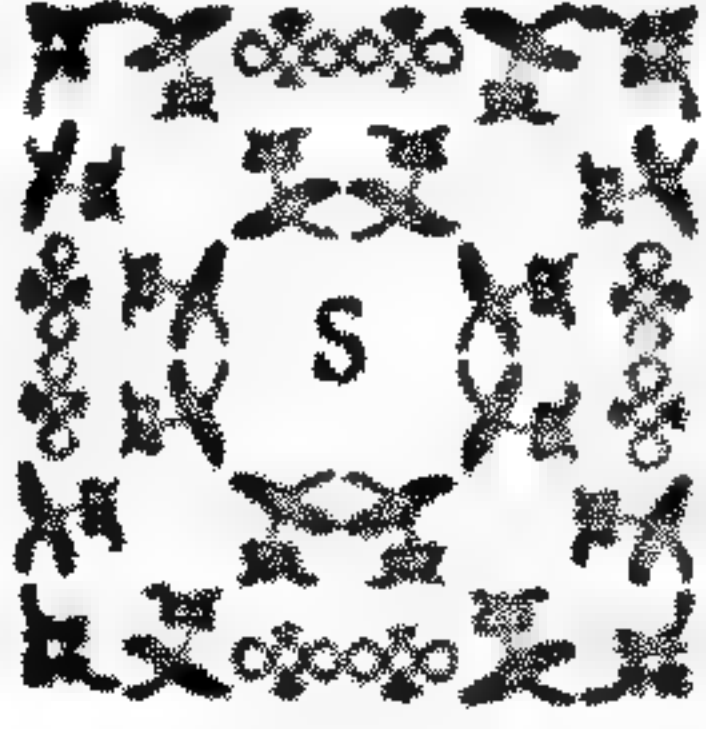
160. We are delivered from the Yoke of the Driver, *none* shall build it up any more; for the Lord has shut it up in his Wonders.

The Eleventh Chapter.

Further comparing and clearing the Texts and Sayings concerning Election or Predestination.

Objection.

Rom x. 6, 7, 8.

1.  AINT Paul says, *The Righteousness of Faith saith thus: Say not in thy Heart, who will go up into Heaven? which is nothing else but to fetch Christ from thence.* Rom. x. 6.
2. Or who will go down into the Deep? which is nothing else but to fetch Christ from the Dead. 7.
3. But what saith it? The Word is nigh thee in thy Mouth and in thy Heart: This is the Word of Faith which we preach. 8.

Answer.

4. Who will preach to us of a foreign or strange received Grace, seeing the Word of Faith is only that which moves in our Mouth and Heart in Power?

5. How will the Wicked be converted through a foreign or strange Shew of a received Filiation, unless he receive in his *Heart* the Word that he carries in his Mouth, where-with he acknowledges Christ, so that the Soul apprehends it in its most *inward* Ground?

6. Where is the received Filiation, but where the Word takes *Root*, and dwells in the *Heart* of the Soul?

7. *Where* did God ever take a Man dead in Sin, in whom his Wrath only lives, and compel him by a special Election into the predestinate Purpose of his Grace?

8. He suffers his Word to move in the Mouth of the Wicked, also in his Ears; but if his *Heart* does not apprehend it in the Soul, then he lets the Light in the Word of the Wicked's Ears and Heart to *go out* and extinguish.

9. And that because the Wicked is apprehended in the predestinate Purpose of his Anger; and that the Soul has awakened and *kindled* the Life of the Darkness with its inherited, innate, and introduced Vanity, so that it is the Life of a *Serpent* and Thistle; to which the Word of God's Love does not unite itself.

10. Now, if the Word, which moves in our Mouth and Heart, makes us Children of Faith, then can *no* foreign or strange receiving through a special outward elected Shew or Appearance, avail; but the innate and re-outspeaking Word from that same inward Birth, wherein *Christ* from his own Ground speaks with and through the Soul; that is the Filiation of the Reception.

* Rom. x. 9. 11. *For if thou confessest with thy Mouth that JESUS is Lord, and believest in thy Heart that God hath raised him from the Dead; then thou shalt be saved.*

12. But not through a special Conceit or Opinion: But the Spirit of Christ must confess and acknowledge in thee, that JESUS CHRIST *in thee* is risen from the Dead.

* John xv. 5. 13. The Confession and Acknowledgment with the Mouth, without the Resurrection of Christ in thee, avails thee nothing: For Christ says, *Without me ye can do nothing.* None can call God Lord, without Christ in him.

* Rom. x. 12. 14. For without Christ he apprehends not the Word Lord in *Power*; and therefore his saying the Word Lord is without Life: For *there is no Difference between the Jew and the Grecian; there is but one only Lord over all, rich over all that call upon him.*

13. 15. *For whosoever calleth upon the Name of the Lord shall be saved.* Here St. Paul makes no Difference between People; but whosoever *desires* God in Heart, to them he gives the Salvation which he offers and bestows in Christ.

16. Where is now the elect People in this Place, that boast themselves that God has elected and chosen them above other People, in that they can *speak* of the Humanity of Christ?

17. If he has his Kingdom among *Jews* and *Grecians*, and that he alone is a *Jew* and a Christian, who is one *in the Heart of his Soul*, where is then the outward imputed Grace without the Filiation of the Soul?

18. *When* did God choose or elect a Devil, and make him a Child of God? *Never.*

19. Therefore observe it: Grace comes not from the Merit of Works, but from Christ alone, the Fountain of *Life*.

20. But Works *testify* that the Grace in Christ in the Soul is living.

21. For if the Work follow not, *then is Christ* in thee *not yet risen* from the Dead, or out of thy Death.

22. He, that is of God, does Divine Works: But he, that is of Sin, *serves* Sin with his Works.

23. No one should boast that he is a Christian, unless he *desire to work* and do the Divine Works in the Love of Christ; else it is but a strange Shew without the Life of Christ.

24. The Election of Filiation passes only upon those who are *living* in Grace, and in Grace work good Works.

25. But the others who comfort themselves with the Filiation by a receiving of Grace, and work only Abominations in their *Hearts*; these the predestinate Purpose of God's Anger hardens.

26. But of those who are not born of Grace, and yet will attain it by their Works and Merit, who outwardly make a fair Shew, dissembling in Hypocrisy, and inwardly are dead, and but merely make a Shew; of such St. Paul speaks,

27. * *How is it then? That which Israel seeketh he attaineth not, but the Election attaineth it; but the other are hardened, as it is written,* Rom. xi. 7, 8.

28. God hath given them a bitter perverse Spirit; 'Eyes that they see not, and Ears that they hear not, even to this Day.' Isa. xxix. 10. Isa. vi. 9.

29. And David says, * *Let their Table be a Snare, that they may fall backward; and an Offence, that they may stumble at for a Recompence unto them: Blind their Eyes that they may not see, and bow down their Back always.* Ps. lxxix. 22. Psal. lxxix. 23.

30. Whom of Israel does the Spirit here mean in *Isaiah* vi. and in St. Paul, those who are not under the Election, whom God in his Anger will thus harden?

31. He means those, who when they hear the Word, they receive it into their Ears, and apprehend it as a Doctrine or Learning in Reason, and apprehend it not within in the Soul, that it may take Root in the Abyss; it reaches not the first incorporated Grace; for Pride, Pomp, and Self-seeking lyes before it; also Cares for the Belly.

32. Covetousness is a Grate or Bolt before it; and the Pride of Self, of their own Love of the Flesh, has set itself in God's Stead.

33. These outwardly make a shew-like Pageantry with the Grace, and take it into their Hands, and will needs merit Grace through their Works, as the wicked, false Jews did, who hung only to the Work, and had not the Faith in the Ground of the Soul.

34. Of these St. Paul says, That which Israel seeks in the Work he attains not; but the Election attains it.

35. For the Election passed alone upon those Jews who were Jews in the Abyss of the Soul, and were born or generated out of the Seed of Faith; who were born out of the promised Seed, viz. out of the inspoken Word, in the Covenant of Abraham and Adam, who were circumcised by the Word in their Hearts.

36. For it was not the Circumcision of the Foreskin in the Flesh that availed before God, but that in the Heart.

37. But that in the Flesh was a Seal and Sign of the inward Ground, shewing how Grace did cut off Sin from the Soul.

38. But with those who went about only with the outward Work, it was not so; for they were among Israel as Weeds among Wheat, which spread up themselves above the Wheat, and very much flourish in Bigness, and will be seen that they are great Plants.

39. But they bear no good Fruit, and are good for nothing but to be burned in the Time of Harvest; for they do but sting and prick, and fill up Room.

40. Thus also the wicked Man sets himself in the Temple of God, and calls himself a Christian, performs many seeming holy Works, whereby he would have Respect, and seem as if he were the best Christian; he learns Arts and Sciences; he studies hard, and knows how to speak much of God; he teaches others, but it is for Profit and Honour's Sake.

41. As the Pharisees did, who made a Shew of great Holiness, * *who had great Phylacteries upon their priestly Garments, and made long Prayers for a Shew of outward Piety,* 5. Matt. xxiii. Virtue, and Honesty.

42. But Christ said, * *They devour Widows Houses, and compass Sea and Land, to make a Jewish Profelyte; and when they have made him so, they make him a Child of Hell twofold* 14. 15: more than themselves.

43. And such are those who make a great Shew, and say they sit in Christ's Stead; *their Words are God's Word*: They exalt their own Fame, and wish to be thought great; though in their Hearts they seek only after Honour, Covetousness, and stately Pride: What they say, *that Men must observe, as if it were God's Voice from Heaven*.

44. And though the Voice has from a false and wicked Mind set itself in *the written Word*, and flies along with the Letter of the Word, as Tares do among the Wheat; yet it must be *accounted* God's Word.

45. If any speak against it, and manifests the false Child or Bastard, then Self-Pride and Pomp *cries out* he is a Heretick, Sectary, or schismatical Fellow, a Blasphemer, and despises the Function or Office of the *Ministry*, beware of him, he seduces you: Come only to me, for here is the *right* Function of the *Ministry*, which is instituted of God.

46. They are not from God, but are *instituted* through the Favour of Men; and they serve not God, but their Pride, Self-Love, and Interest.

47. Yet in their *own* Minds and *Opinions* they are the fair Child of Grace, who suppose they have so much Overplus of Grace, that they may sell it dear to others *for Money* from the Authority of their supposed great Holiness; but he that buys it buys a *Thistle* instead of good Seed.

Note here, ye worldly Officers.

48. The other Part of the false wicked *Israelites* from *Abraham's natural Seed* are those, who out of the Might and Strength of Nature are set over *Israel* for *Princes* and Rulers in *all Offices* of what Name soever from the greatest to the least, that they should be Defenders or Protectors of Righteousness or Justice.

49. All these make a great Shew under the Pretence of Truth; and, under Colour of their *Office*, set themselves up so high in their own Conceits, that they suppose they are their own mighty powerful Gods.

50. They do what they will, and it is right, their Office has the Authority; so that Men must call *all that right* which they do.

51. And yet they seek not *therein* the Righteousness of God in his predestinate Purpose of the Order, Ordinance, or Course of *Nature*, much less the Righteousness in Love, which he has manifested through the *Grace* of Christ.

52. But they set their own dictated, contrived Righteousness for their own Honour of their *fleshy* voluptuous State, Pomp, and Pride, instead of Divine Righteousness and Truth, and swim, move, and roll in the *Mouth* only with the Law of God.

53. But their *Heart* has compressed or compacted itself in the Right of a Thistle, which climbs above the good Plant, and stings and pricks round about, and spreads itself abroad, and yet bears *no good Seed*.

Rev. xvii.

John xii. 31,

See.

Rev. xix. 20.

54. Both these Parties, excepting the Children of God which are still *among* them, are *the Whore and the Beast* in the Revelation of *John*; through whom *the Devil* is *Prince of this World* among Men, *which Beast the Angel casteth into the Abyss of the Lake of Brimstone*.

55. These are not true *Israelites* born out of the *Seed* of the Promise, and therefore attain not the Filiation.

56. But the Election, which seeks and receives only the Children of Faith in the Righteousness of *Grace*; that attains it.

57. But the Whore, together with the Beast, are *bardened* in their *Lusts* of Pride, Covetousness, Envy, Anger, and Unrighteousness; and they are *the Antichrist*, viz. the titular and verbal Christian; a Devil in the Form or Likeness of an Angel.

58. As *Lucifer*, who was in Heaven, but was cast out as a false and evil Seed; so also shall these.

59. For the universal Father or Steward of all Substances in his Election seeks only for *good Seed*; he chooses no Thistle Seed, and makes Wheat thereof.

60. As Reason supposes, that God takes the Seed that is quite, or *wholly*, false or evil, and makes it a Child of God, that so he might make known the Riches of his Grace, from a *special* predestinate Purpose: No! that is not so done.

61. The Wicked; that is, such a one as is sprung from a right Seed, and yet through his innate, inherited Constellation of his *Inclination*, has introduced "Abominations" = Sin, Evil, into himself; must repent, and go into his inward Ground and be *born* of Grace, and so it may be done. or Wickedness.

62. For God says in *Moses*, "I will do well to all those that love me and keep my Com-
mandments, unto a thousand Generations or Descents." = *Exod. xx.6.*

63. This Well-doing, or *Bounty* of God, is nothing else but a planting or propagating of the Covenant of Grace in their Seed: As *Abraham, Isaac, Jacob, and David*, were promised that he would so exceedingly *bless* and multiply their Seed, as to the promised *incorporated* Grace, that it might not be numbered.

64. But the Kingdom of Nature in God's predestinate Purpose of the Righteousness stood *also* together in this Seed, according to the soulish Property; and that should co-operate or work together therein.

65. But *in many* the Soul's Will turns itself away from the Kingdom of God's predestinate Purpose of Grace, which Soul is taken hold of in the Kingdom of Nature in the Anger, and *grows* to be a Thistle.

66. Which now was not God's Fault, but the Fault of the Science or *Root* of the soulish Ground, out of the eternal Ground to Nature, *viz.* the Fault of the *Free-Will* of the Abyss to the Ground of Nature of the Soul.

67. There lyes the *first Ground* of the Thistle-Children, who with the Feet of their false and wicked Lust tread upon the incorporated Grace of the inspoken Word, and *will not* be the Children of Grace.

68. Concerning whom, Christ, *viz.* the Gate of Grace itself, said, "He was as a Vine-
Dresser that gleaneth: " He would often have gathered Israel his Children together, as a Clock-
Hen gathereth her Chickens under her Wings, but they would not." = *Micah vii.1.*
= *Matt. xxiii. 37.*

69. Then says Reason, They could not!

70. It is *true* indeed: They could not!

71. But why?

72. They were Thistle-Children.

73. But why? Was it caused from God's *predestinate Purpose*?

74. *Yes*; it is from the predestinate Purpose of the Divine Righteousness, according to the Order, *Course*, or Ordinance of the Creation of Nature, *viz.* from the Separability or *Distinction* of the Speaking in the Word, wherein the Science, *viz.* the Self-hood of the Abyss compacts itself into its first Ground.

75. For therein God's Wrath compacts itself together in the Center of Nature *in the Seed of Man*, out of their inherited innate Sins, as also their future actual Abominations.

76. Wherein God's Anger often makes a Root in the Sin of the *Parents*, and compacts itself into a Science of the Abyss; out of which afterwards in the Seed a Thistle-Root exists, *wherein* God visits or punishes the Sin of the Parents in their Seed unto the third and fourth Generation, according to the Tenour of the Scripture.

77. Thus these Thistle-Children come also from *Israel*, but not from the Grace; that is, the Grace, which was incorporated in them in Paradise, grows in them to their *Judgment*.

78. As the hot *Ens* of the Sun gives itself readily into the Thistle, but not as to the Love Tincture, but according to the *Kind* of a Thistle.

79. For the Thistle can receive it no otherwise but in the *Likeness* of its Essence; as a Toad sucks nothing but Poison out of a good *Ens*.

80. And as the Heat of the Sun at last makes the Thistle wither away, and judges the same in its Life; so also Christ sits with his incorporated Grace in the wicked Man upon his Seat of Judgement.

* Or Confirmation of his Falseness.

81. He lets him use the holy Name of God awhile for a Curse of his Falseness in his Mouth; and to boast himself under Christ's Merits in his supposed Office, wherewith he thinks to serve God, and to work the Works of Grace; and so to boast that he is a true Christian.

82. He lets him play the Hypocrite and dissemble how he pleases: Also he lets him prophesy in Christ's Name, as Caiphas did, who judged, saying, it was better that one Man should die for all the People, than that the whole should perish.

83. He lets him also, in his Pharisaical Office, fatten himself and grow great; he gives him also the Called Grace in his Testaments.

84. As the Sun with its good Power gives itself into the Thistle, and lets the Thistle flourish therein and grow lusty and great till the Harvest Time, then it dries the same up, and judges it to Death; for it has generated evil Seed in it, and therefore the Father or Steward of the House fanneth it out, and casteth it into the Fire.

85. Of whom St. Paul speaks here, and brings in the Words of the Prophet thus: Let their Table be a falling backward; that is, they eat of God's Word in their Mouth, but it is taken back again from them from the Hearts of their Souls, that the holy Thing may not enter into the Thistle.

86. And Christ says Satan snatcheth the Word out of their Hearts, lest they believe and be saved; for Satan sits in the Thistle of the Ground of the Soul; and here Christ calls him a Prince of this World.

87. And the Anger of God hath given them an embittered or perverse Spirit; Eyes that they see not the Ground of Grace, and Ears that they hear not Christ's living Voice in them.

88. Therefore Christ says to the Pharisees, Ye are from beneath, from the Father of this World: Also, Ye are of your Father the Devil, and hear not my Word, for ye are not of God.

89. He that is born of God beareth God's Word; therefore ye hear not, for ye are not of God.

90. So also now, the present Strivers, Contenders, Disputers, Despisers of God's Children, are not of God, but only from the verbal Tattle of the Mouth, from the Pharisaical Root, and hear not Christ teaching them; neither will they, but thrust him designedly from them, and set them in his Stead.

91. They are not Apostles of Christ, viz. their Successors; but they serve their God Maufim, who climbs in their Mouth as a Thistle above the Wheat.

92. They run and none hath sent them, but only the Fictions of their Hearts, for the Pleasure of human Honour, and serve and minister in the Office of Maufim the Anti-christ, whom they have set in the Place of Christ.

93. Christ calls them tearing Wolves, which devour the simple Flock with their Blasphemies, and kill Christ with the Poison of their Scorn, and raise themselves aloft, as Thistles among the Wheat, and set themselves up in the Honour of Men, and lead the World astray, and cause the Thistle-Children to raise Wars, and to make desolate Countries and People, to which they diligently help in their poisonous, embittered, perverse Spirit, to counsel and administer Service.

94. Therefore they are those of whom St. Paul here speaks, Rom. xi. and produces the Prophet David, Psal. lxxix. Let their Table be a Snare, and a casting backward, and an Offence for them to stumble at for their Recompence: Blind their Eyes that they see not, and bow down their Backs always.

95. That is, let them recompence one another in their *Blindness*, in that they in Christ's Office hunt only after Might, Pleasure, and Voluptuousness, that they may *persecute*, disdain, despise, contemn, and scorn one another, and attribute and ascribe the Name of Christ in them to the Devil.

96. And devise upon their Beds how they may meet and be even with one another, and fit them with Subtlety, and daub over their Vileness with the Scripture, as if they did it out of Divine Zeal *for the Truth*, to please God, and to serve their Brethren thereby.

97. These run like raging Wolves and evil ravening *furious* Beasts in the Wrath of the kindled Anger of God, and snatch and tear the Name of Christ out of the simple Lay Peoples Mouths, and stuff their Hearts and Mouths full of the Blasphemies of the false Contrivances of their Hearts, which they pour forth and *shed abroad*; so that one Man despises, scandalizes, blasphemes another, and makes them Hereticks, and holds them as *dishonest* and unfit for Society, for the Name of Christ, according to their contrived Opinions.

98. And thus also they worry and devour themselves, so that one *Party* roots out the other, and recompence the Malice, Falsehood, and Wickedness one of another, as David here says.

99. These now are those of whom Christ says: *'They sit in the uppermost Seats of the'* Luke xi. 43. Schools, or Synagogues, or Churches; and *suffer themselves* willingly to be greeted in the Markets; *which make a Shew of Prudence, Discretion, and Rationality, but their Hearts are full of bitter Gall, and their Ways are dangerous; the Poison of Asps is under their Lips, and they serve me unprofitably* and slightly, says the Prophet.

100. None of these are at all under the Election of God's Children; but those only of whom Christ speaks, where he says, *'Love ye one another, for thereby Men will know that'* John xiii. 35. *ye are my Disciples: Also, If ye continue in my Sayings, happy are ye if ye do them.*

101. Also, *He that leaveth not House, Money, Goods, Wife, Children, and denyeth himself, and followeth after me, he is not my Servant or Minister.*

102. The Heart must give up all, and hold nothing for its own, but think, that in his Condition and Employment he is only a Servant of God and of his Brethren; and that he must manage all that he has, and do *as God* requires, and will have him do.

103. And not cover himself over with the Mantle of Christ and his Merits, and remain under it covetous, proud, envious, and wrathful.

104. All these, how many soever they are, *so long as they are such*, are those of whom Paul and David here speak; and they are indeed called, but they are not under the Election of Grace, *unless* they convert in the Time of Grace, and forsake all in their Hearts, and imitate and *'follow Christ.*

105. No outwardly imputed Grace do they receive, unless they be Children of Grace, *for I am meek and lowly,* and then the *imputed* Grace receives them into it, which is Christ.

106. Without Christ they are meer *Pharisees* and flattering Hypocrites; let them *find Rest to your Souls.* glisten with the *imputed* Grace as much as they will, yet they are Wolves, of whom Christ bids us beware.

107. Though they say never so much, *here is the Church of Christ*, it is all nothing: *By their Works,* says Christ, *ye shall know them:* They follow not Christ, therefore they are Thieves and Murtherers, says Christ.

108. And though they object that the Office and *'Function maketh Men High Priests'* Heb. vii. 28. *which have Infirmities* and Weakness, and cover themselves finely therewith, yet all avails nothing; the Heart must be, and converse in, Christ.

109. And although as St. Paul says, *Lust bangeth on to the Flesh*, and that *Sin dwelleth in the outward Flesh*; yet Men see very well who they are that desire to kill Lust, and follow Christ.

110. Where Covetousness and Pride are within, there a *Pharisee* lodges; excuse thyself how thou wilt, yet thou hast him about thy Neck.

*Rom. xi. 15. 111. St. Paul says, *For if their Loss be the reconciling of the World, what should it otherwise be but to receive Life from the Dead.*

112. *If the Leaven be holy, then also the whole Lump is holy; and if the Root be holy, then the Branches are also holy.*

113. This one Text overthrows all Opinions concerning God's imputing of Grace to the Ungodly; I say, it overthrows them *all* to the Ground, and sets them upon the true Ground of the Root.

114. And shews, that God does not harden some of his Will and Purpose, that he would thereby *shew* what his Grace is.

115. For St. Paul says, What should that be other than to receive Life from the Dead? He sets the *hardening* upon the Root; as that an evil Tree bears evil Fruit, and a holy Tree holy Twigs or Branches; and the Anger of God generates Children of the Anger, and that out of the Sins and Vanity of Man.

*Rom. viii. 28. 116. Which yet must serve for a Light to the *Heathen* or *Gentiles*, as he says to all that love God, all Things must serve to the best, which are *called* and generated *according to the predestinate Purpose of Grace.*

117. The Forgiveness of Sins, where the Scripture says, He forgives them their Sins, and imputes the Grace to them for Justification, passes only upon those in whose inward Ground *Christ lives*, and to whom Sin in the Flesh hangs, as with *David* and others beside, so that they often fall: These, the Grace in them, helps *up again*, and overthrows and destroys Sin, and its Surprisal.

118. And this befalls not the hardened without Repentance and Conversion; they should not dare to sin upon that *Presumption*, that God should take Occasion upon their Damnation, in that they in their Will lye dead in Sin, to cause his Grace to be seen in them, and to convert them with a special Calling and *Compulsion*, as if he would out of a special Purpose make an Angel out of a Devil.

119. For then *Lucifer* with his Followers would have *some Hope* also.

120. But he lets his Sun shine the whole Day of their Life into their Mouths and Ears; and calls them and says, *Harden not your Hearts* with actual Sins, that the Word may sound aloud in your Hearts and take Root.

121. For it is possible that a poor Sinner, dead in Sin, should be converted, if he will stand still from his Images, Imaginations, or selfish *Desires*; and, but for the twinkling of an Eye, *bear what the Lord speaks in him.*

122. But the hardened, embittered, perverse Spirit, will not hear the Lord's Voice speak within himself; but says only the Letter, the Letter, the written Word *alone* is the Thing; and that he draws this Way and that Way, and boasts himself thereof; but the living Word, which has outspoken or *expressed* the Letter, that he will neither suffer nor hear *in* himself.

123. But if he would come to Knowledge by Experience, then he must aforehand suffer himself to *die* to the Letter, and then the Spirit first makes himself rightly *living* in the Letter.

124. That is, he must die away to all the Letter, and account himself so *unworthy*, that he is not so much as worthy in the least of the literal Word, as the poor *Publican* in the Temple; and that he has no Righteousness as to the literal Word, as one that has lost all, and *is not worthy to lift up his Eyes to God*, or that the Earth should bear him, or that he should be reckoned or accounted among the Number of the Children of God.

*2 Cor. iii. 6. 125. Then he has lost all, and *the Letter hath killed him*, for he thus yields himself up into God's Justice and Judgement.

126. Herewith he must hope in the meer Mercy of God alone, without any Worthiness of his own, and plunge himself therein as one that is dead, who has no Life in him, let *any* do whatsoever they will with him; he must despair of all his *own* Works, and demerit himself barely with Hope, into the most inward, meekest, or purest Grace of God.

127. This the Soul must do; and if it does so, and may but stay so for the twinkling of an Eye, then the first incorporated Covenant, *viz.* the *free* given, presented, bestowed Grace lays hold of it, and gives itself *into* the Soul.

128. Now, as soon as that is done, then the Spirit of Christ, *viz.* the speaking *living* Word stands up in the Soul, and begins to speak God's Word; and then instantly the holy Spirit there proceeds forth from the Father and the Son, and intercedes for the Soul in God's Righteousness with unutterable Sighs in *Prayer*.

129. As it is written; *It*, that is, the poor Soul, ** knoweth not what it shall pray, but the Spirit of God intercedeth for it, with unutterable Sighs, as it pleaseth God.* ^{* Rom. viii. 26.}

130. And then the Letter, which in the Law of God's Righteousness has killed the Soul, makes it living again, and implants or *institutes* it for a *Teacher of the Word*, both in the *Power* of the *living* Word, and in the *literal* Word.

131. For *these* afterwards *first* enter in at the Door into the Sheepfold of Christ; and the Sheep hear their Voice, as Christ says.

132. But all the rest, one and another, what Name and Title soever they are of, who enter not in by the Door of the *living* Word, through the literal Word; they climb up another Way, and are Thieves and Murtherers, as Christ says, and the Sheep hear not their Voice.

133. For Christ alone is the Door; understand, the living Christ *in his Life* and speaking *in us* out of the Soul; the same enters through his literal Word into the Hearts of Men, as by *Peter's* preaching on the Day of Pentecost.

134. Whosoever otherwise *raises up* himself to be a Teacher of the literal Word, he is not sent of God, and comes only of purpose to steal, *viz.* to steal and take away *Christ's* Honour.

135. And thus may a poor Man, dead in God's Anger, become living again, though he were quite dead: *' For Christ is come to call Sinners to Repentance, and not the Righte-* ^{' Matt. ix. 13.}

136. And if one such ^m *poor Sinner*, shut up in the Anger of God, comes, then *there* ^m *is Joy in Heaven in the Presence of God's Angels, more than at ninety-nine righteous, who are* ^m *apprehended and are holy Twigs, and need not first have such a Ground and Foundation as this, but the Ground lyes in them beforehand.* ^{m Luke xv. 7, 10.}

137. But to these is the Ground in God's Anger manifested; and here God shews to them *how* the Life is sprung up out of Death; and how Christ destroys the Devil's Kingdom and breaks Hell in Pieces.

138. Therefore this is our certain Conclusion ^a, that *no* predestinate purposed Conclusion of any Man to Damnation is made, so that it is impossible he can be converted. ^{a Certain Conclusion.}

139. Though indeed he *cannot* convert himself, yet his Soul has Might and Power from its very Original, out of the Eternal Science of the Abyss, to throw himself into the Abyss, into the Ground *wherein* God generates and *speaks his Word*.

140. In which Abyss of the Creature the *free* Gift of the bestowed Grace lyes in all Men; and sooner inclines itself towards the Soul, than the Soul does towards this deep Grace.

141. And then may the Soul well be taken hold of in God's Grace, when it thus falls into Christ's Arms, who much readier *gives* the Possibility and *Ability* to it, than itself is to desire it.

142. But if any one will say it cannot demerse itself into the Abyfs, he speaks as one that understands *not* the Myfteries of God, concerning what a Soul is, and what an Angel is, and will needs break off the Twig from the Tree wherein the Twig stands.

143. The Soul is spoken out of the Abyfs into a Creature, who will break or interrupt the *Right* of Eternity, so that the Eternal Will of the Soul, which is come into a Creature, out of the *one* only Eternal Will, should not dare to demerse itself * with that *same* Will of the Creature into its Mother again, out of which it proceeded?

* Note.

* Note.

144. Into the Light which is extinguished in it; * it *cannot* demerse itself in its *own* Ability.

145. But into the *Cause* of the Light, wherein there is neither Evil nor Good, it *can* demerse itself; for *itself* is the Ground: Now therefore, if it demerses itself, and falls down from its Imagibility or Imagination in itself on to the Abyfs; then it is *there* already.

146. And in this Abyfs lyes its Pearl; and *Christ there ariseth up from the Dead, and sitteth there at the Right-hand of the Power of God in Heaven in Man.*

147. Oh that we would once see *where* it is that Christ sits at the Right-hand of God! Oh Man, be not so blind! How wide doth God set open the Door of his Grace to you?

148. Do but accept of it; look upon the Time; your *Visitation* and fetching home is born or begun, and do not trample upon the Free Gift or bestowed Grace of the Divine gracious Manifestation or *Revelation*, with the Feet of your deaf Reason.

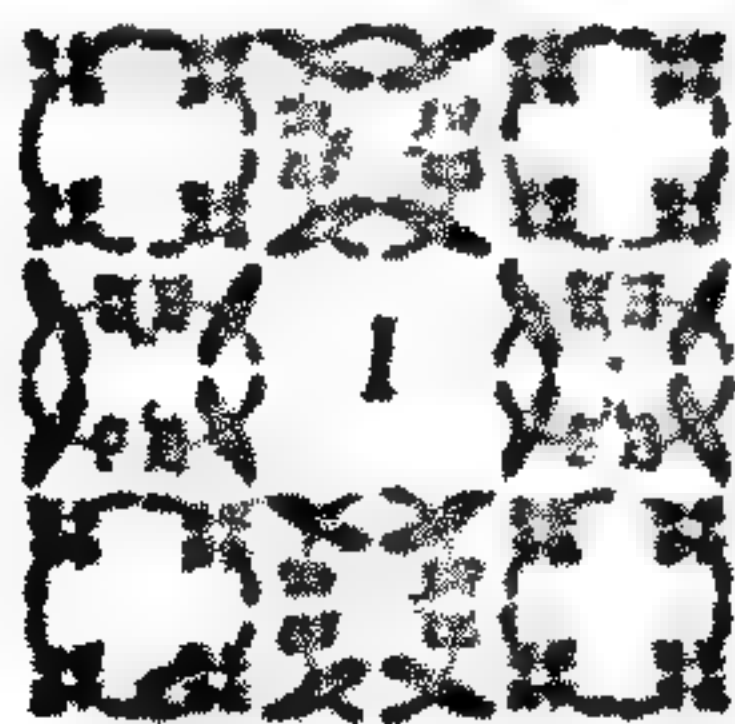
149. *All* the while a Man lives, he has the Gates of Grace open to him; there is no Conclusion made upon him to Death from the *Divine* Will; for the Father has given the Key of shutting or Conclusion of his Righteousness into the Grace of Christ, *viz.* into his Son.

150. Your hardening is of *yourself*: God's Anger hardens you in your inherited, innate, and actual Sins, and not any foreign strange Will entering into you from without, *externally*.

The Twelfth Chapter.

A brief clearing of some Questions which make Reason to err; according to which it supposes that God hardens Man out of a special predestinate purposed Will; and how they are to be understood.

* Acts xiii. 48. 1.



It is mentioned in the Acts of the Apostles thus: * *And they believed, so many of them as were foreseen, or ordained to Eternal Life:* This is the Stumbling-block of Reason, and Reason understands it *not*.

2. When did the foreseeing or ordaining begin?

3. Thou sayest from *Eternity*, BEFORE the Creature.

4. Yes, I say *so too*. But *IN* the Creature, not from Eternity; for the Creature was not then.

5. God saw from Eternity in Love and Anger what *would* be, if he compressed, comprised, comprehended, or compacted the Eternal Nature into Creature.

6. For he saw well in himself, if the Temperature should be brought forth into a Divisibility, Separability, or Distinction, and that the Separability should comprise or compact itself into a creaturely Will; there would be *Contrariety*; and yet it is even the Ground of the Divine Manifestation or Revelation.

7. But the Scripture says *not*, that God has ordained the Willing into Separability from Eternity to an Eternal *evil* willing, and to an Eternal *good* willing, so that every one must so will, as he is *inevitably* ordained to it: For *Adam's* and *Lucifer's* Alteration of their Wills does demonstrate that they were *free* in their Wills; but in the Fall *Adam* lost the *Well*-willing.

8. Now herein after the Fall it is said, those who out of the Eternal Will were hitherto foreseen at this Time; for the Text sounds clearly, saying, *And the Lord added so many* of them as were foreseen, or seen in the Light of Grace.

9. Those to whom the Divine Eye was open, were at this Time seen and foreseen out of, and in the Eternal Ground; as it is very clear in the second of *Acts*: 'The Lord added' *Acts* ii. 47. *daily those that should be saved.*

10. Not those that *were* saved from Eternity, but those that *should* be, says the Text; those that were then saved out of the Eternal Election in Christ JESU, those he daily added to the *Church* or Congregation.

11. Why not *at once*?

12. Answer; They were not yet *become* saved: They were indeed, in the foreseeing or seeing of God, that they should be saved; but the ordaining came to pass first in the *adding* to the Church when they were saved.

13. Why did only 'three thousand Souls' convert on the Day of Pentecost, and some 'Acts ii. 41.' continually afterwards?

14. They were not yet foreseen *within* them: That is the *Versehen* } in this Place.
foreseeing }

15. When the Grace begins to stir, and breaks through the VER-, viz. through the *Anger*, then the creaturely { VER-SEHEN } or { EIN-SEHEN } or internal seeing out of the Eternal Grace begins.
Fore-seeing } In-seeing }

16. For how can a Thing be ordained from Eternity, that has *not been* from Eternity?

17. How can the Soul, when it was an *Ens* and Scene in the *Divine Wisdom*, be from Eternity ordained that it should be a 'Devil? which were abominable to be spoken; and yet no other Understanding or Meaning will be suffered or *admitted*. Or, to be damned.

18. If Men should build upon such an Ordination from Eternity, then all *teaching* were in vain.

19. What *need* Grace to be preached to those that cannot fall, who stand in an unresistible, uncontrollable Predestination?

20. This foreseeing from Eternity is understood in *Christ*, that those who do believe, those were foreseen from Eternity in the Wisdom.

21. That when God should once move himself, and introduce Nature into Separability to the creaturely Manifestation, and the Name JESUS, viz. the *highest Love* of God should give itself into the Science of the fiery Will into the Separability, and introduce itself in the fiery Science into the Kingdom of Joy, and would change the Wrath into a Love-Fire in the Soul of Man, which must arise out of the fiery Science or Root.

22. Then the Grace in the Name JESU would *espouse* itself for a 'Pledge or Conduit' into the soulish Ground, as it was done in Paradise after the Fall. Banner, Ensign, or Mark, or Aim.

23. That same *Pledge* or Earnest was marked, or fixed, or imprinted in the one only Woman's Seed, wherein the foreseeing lay, out of which all Men proceeded.

24. But the Separability, or Distinction, in the fiery Science continues *as long* as the Souls are generated.

25. There is no certain Ordination from Eternity upon any Soul *particularly*, which is yet to be born, but only a common, *universal*, foreseeing of Grace: The Ordination begins with the Time of the Tree.

26. The seeing is even in the *Seed*, before it is a Creature; and then God knows what the Ground will be.

27. But the Judgement belongs to the *Harvest* Time; as Christ speaks in all his Parables or Similitudes.

• Acts xvi. 14.

Of * Lydia, the Seller of Purple.

28. IT is written of her, *The Holy Spirit, or the Lord, opened her Heart*, that she believed in the Name of JESUS.

29. It was with *Lydia*, as it is with all *Strangers* and *Foreigners* who know not the Name JESU, and yet proceed in the inward Ground without any Imaginability or imaginary Conception, and *Desire* to know the one only God, and to give up themselves to him: Those are laid hold on by the incorporated Grace of the inspoken Word, and, without the Knowledge of *Reason*, are elected and generated Children of Grace; as is to be understood also concerning this *Lydia*.

30. Though in the Beginning she might have taken *Paul* for a *strange* Teacher; but when she heard that he preached the Law of *Righteousness*, that the Law of Sin, which held Man captive, was fulfilled in such *Grace*, then stirred in her, in its Hunger after Justification, the inward Ground of the incorporated Grace, and Christ became *living* in her, so that she received and perceived Christ's Voice in the Words of *Paul*, and what Christ taught in her, for Christ was become audible *in* her.

31. But with the other Heathen People it was not so, for it stood only in the Imaginability or Imagination; their Hearts were not *inclined* to the one only God, to know him; for they had their Heathenish Idol Gods whom they served; and would needs hear some *new* Thing of *Paul*.

32. Nevertheless the Word entered into their Ears, and pressed into those who were of a good Ground, who afterwards were converted, when they *heard more* preached of Christ; as in the same Place afterwards *many* thousands were converted, when the Word took hold of them more and more.

33. And so *afterwards* many of them were converted, who heard *Peter* on the Day of Pentecost, and yet *scorned* it that Day.

34. But when the Word sounded more and more into them, then came the Hour of their inward hearing; as it was with *Longinus*, who * *pierced Christ into the Side*, the first Time the Hour of his Conversion came when he heard many say Christ was the Son God, and became a Martyr for Christ's Sake, as the *Histories* mention.

* John xix.
34.

35. And Men should not here say, that *Lydia*, above all others, was from Eternity ordained to this, that she *alone* should hear or hearken to *Paul*: She was at this Time in the Divine Preparation, and would fain understand the true Ground concerning God; her Heart panted after it, and *therefore* God opened her Heart.

* Acts xvii.
11.

36. But others were not at *this* Time prepared; but when the Holy Spirit began to knock at the Heart, it took hold now in the Ear, till they opened to him, and thought and considered upon it, * *and searched the Scriptures, to see whether it was so as Paul said*; as is mentioned concerning the *Ephesians*.

37. But when they heard the Word more and more, then they had plainly the hungry Door of their *Hearts* opened, where Christ with his Word had Room.

38. As it has gone also with all the *Heathen*, and also with the *Jews*, who first scorned Christ, when he hung upon the Cross; but when they saw what was then done, ^{Mat. xxvii.} *they were struck in their Hearts* and converted, and said, ^{54.} *of a Truth this Man was a good Man, and the Son of God.* ^{Virtuous or honest.}

39. This was done to those *Jews* whose inward Ground at this Time stood open, to whom God opened the incorporate Grace in the *Spirit* of Christ.

40. As Men find often in Histories, that many Men in their contrived *Hearthenish* Imaginability or Imaginations have a long Time scorned Christ, and yet in the End, when they have entered into the earnest Ground of themselves, and have exactly perceived what Kind of Fables, as they call them, have been related concerning Christ, they have converted.

41. For as soon as the Heart stands still from its Imagination, and sinks deeply into the Ground of itself, then the Voice of Christ in the *Word* presses in, and *knocks* in the Essence of the Soul.

42. The Imagination, or imprinting of the earthly Substance, *binders* the Heart that it cannot stand still to God, and come into its inward Ground where God teaches and hears.

43. For God himself is present in all Places, through and through all; as it is written, *Am not I he that filleth all?* Why should the Soul then demerse itself into any Thing else to hear God, than into its own *Abyss*? There God is, and dwells from Eternity to Eternity; he need only to be manifested in the Creature.

44. Moreover he stands in the Spirit of Christ in the same inward Ground, and *knocks* at the Door of the Soul: Now if the Soul turn but towards him, then Christ himself sets open to it the Door of Grace, and draws near in it, and eats the Supper with it, and it with him, *Rev. iii.*

Also, Matthew xiii.

45. ^{10.} *TO you it is given to understand the Kingdom of God, but to others in Parables,* or ^{Mark iv. 34.} *Similitudes, that they hear and not understand: Also He expounded the Parables or Similitudes to the Disciples,* and not to others.

46. Here now Reason lyes so dead that it sees nothing without the Divine Light, and supposes that Christ would not afford it to others; they were not worthy of it: Although the People flocked after him, and with a hungry Desire heard him teach; but it has another A, B, C, and Understanding or Meaning.

47. Christ said to his Disciples, ^{John xiv. 16, 17, 26.} *My Father will send you another Comforter, the Spirit of Truth, which proceedeth from the Father: When he is come he will inform you in all whatsoever I have said unto you, for he will receive of mine, and declare it unto you.*

48. The Voice of the Father in Christ in God's Righteousness should not so enter into the simple Lay Peoples Hearts and Ears, except some, through whom the Father would work Wonders or Miracles.

49. But this Voice should enter into them, which the Holy Spirit brought with it out of Christ's Suffering, Death, and Resurrection, *viz.* the Voice of the open Door of Grace.

50. For, before Christ's Suffering, the Voice of the Holy Spirit in Christ was yet in God's Righteousness in the Law: But in Christ's Death was the Law of the Righteousness of God fulfilled.

51. Therefore afterwards the holy Spirit went forth through the fulfilling through Christ's Wounds, Blood, and Death, into the greatest Compassion and Mercy in the Spirit of Christ; this should the poor Sinners hear, who with earnest Desire seek after him.

52. But to the Disciples was given the Father's Voice in God's Righteousness, that they should *bear* it from Christ; for they should first *begin* with that same fiery Righteousness, in which the Father's Omnipotency stood, viz. the soulish Ground.

53. Afterwards was given to them on the Day of Pentecost, the holy Spirit out of the *Grace-Love* out of Christ's fulfilling of the Righteousness, into the fiery Righteousness of the Father in the Law.

• Acts ii. 13. 54. And when that was done, * then *the Tongues* in them, viz. the Father's Righteousness was *divided*; and the Spirit of Christ went forth through the *Partition* of God's Righteousness with the Flame of Love.

55. And that was done to them therefore, that they, in the Spirit of the Law and the Gospel, might be grounded from the Grace in the Spirit; for they were to do Wonders or *Miracles*.

56. For the Power of Wonders or Miracles comes out of the *Father's* Omnipotence and Property, and not through the Property of Love and *Humility*, which now must suffer, and give itself up into God's Law and Righteousness in the Anger, and fulfil the Anger with Love and Suffering, and also be changed into Love of Compassion and Mercy.

57. As we see clearly in Christ's Person, when he would do Miracles, then he first *prayed* to his Father in the fiery Omnipotence in the *Righteousness*.

58. But when the Father's Righteousness was fulfilled with his Love and Humility in his Blood of the Love-Tincture, of the Name JESU, then was the Father's Righteousness in the Anger *subjected* under the Love of Christ.

59. And out of that Subjection should *others* besides the Disciples, after Christ's Ascension into Heaven, *bear* the holy Spirit speak, and understand the Parables or Similitudes of Christ; as it so came to pass, that afterwards they well *understood* all Parables.

• Luke xxiv. 13. 60. For the Spirit of Christ from his fulfilling from his Resurrection *opened* their Understandings, as * *the two Disciples on the Way to Emmaus*, and a great Company of People, who heard the Spirit of Christ speak from the Mouths of the Apostles after his Resurrection by the right Sender, out of Christ's Sufferings and Death; they heard the Parables without the Exposition of *dark Words*.

• Matt. xiii. 34. 61. Therefore *Christ* before his Suffering, when he conversed and walked upon Earth, * *taught* in *meer Parables* or Similitudes, that they should not apprehend that same Spirit of Christ, but in the Righteousness of the Father.

• Acts ii. 62. For that was not the very Ground which he would bestow upon them out of his Grace; but that was it, * *on the Day of Pentecost*, proceeding from his Merit, when he overthrew Sin, and sealed it up in God's Righteousness.

• John xvii. 12. 2viii. 9. 63. They were not *all* to go up and down in Wonders and doing Miracles, as the Disciples, who were ordained or appointed for it, from the Father's Righteousness; concerning whom Christ said, * *Father, I have lost none of them which thou hast given me* out of thy Righteousness; *but the lost Child of Perdition*, which was lost before, that the Scripture might be fulfilled.

64. Whereby Christ means, all those whom his Father had given him for his Order, Ordinance, and for the *Offices* of his invited Kingdom.

64. But others be generated through the Spirit of *Humility* out of Christ's Love, out of the Process or Way of the Suffering and Death of Christ, and follow him in his Way and Process, under the Banner of his Cross in Patience, and give up themselves out of God's Righteousness, and offer up themselves with their Humility into the *Spirit* of Christ; out of which began the *Jews* and *Heathens* murdering of them.

* Note the Martyrs of God's Truth. 66. * For by the Blood of the Christians was God's Righteousness in the Anger brought into the great Compassion of Love, so that in God's Righteousness *many* great Deeds of Wonder or *Miracles* were wrought in the Humility of Christ by the Chri-

67. Which has only therefore appeared and been manifested, that he would suffer, Christ in the
and fulfil God's Anger in his Righteousness, with the giving up himself into his Sufferings. Christians.

69. Do but behold thyself: Dost thou not seek only vain Excuses or *Refuges*, and coverest and hidest the Sufferings of Christ under thy heathenish idolatrous Image? What dost thou, O thou *supposed* Christianity?

71. Where hast thou thrown behind thee the Sufferings and Patience of Christ in his Obedience?

72. Thou wicked evil one ! behold there comes a Messenger out of God's Righteousness, who will require an Account of thy Christian Name, that is hanging on thee with Fire and Sword, to overthrow thee in thy Falsehood, Perjury, Treachery, and Unfaithfulness, and manifest his true Children of *Obedience* in his Love : This thou wilt shortly find by Experience ; we speak as we ought. AMEN.

73. The Words of Christ also are objected, where he says, *° Father forgive them, they* ° Luke xxiii.
knew not what they do. 34.

74. As is above-mentioned; The Mysteries of the Kingdom of Christ, and of the true *Justification* of poor Sinners in God's Sight, were not manifested to the *Jews*, before the Justification in the Blood of Christ was effected.

75. Therefore now, those whom the Father had chosen for *Instruments* of the Process, Way, and Course of Christ, should not know beforehand what they did.

76. But after they had done it, God opened to them the *Understanding* for their Conversion: Therefore Christ prayed the Righteousness of his Father, which would have devoured these murtherous and bloody Judges in the Anger, that God's Righteousness would *forgive* them in Christ's Blood.

77. None knew the Saviour of the World rightly; no, *not the Apostles themselves*, till the Manifestation or Revelation out of his Death.

78. And Men should not all say, that God has specially hardened these Men *for this*; that they have not been able to know Christ.

79. No: None almost knew him aright, what his Office was, till after his fulfilling of that for which he was come.

80. Those Men who sentenced and put Christ to Death, they sat in the Office of the Law of God's Righteousness: The *Law*, viz. God's Righteousness, put Christ to Death.

81. *But they supposed they did God Service therein, and were zealous in the Law of God's Righteousness; of which Law they were also chosen to be Instruments of the fulfilling of the Law in Christ, viz. as Officers of the Law.*

• Afterwards : 82. As *Saul* also was, so that *he was zealous in the Law of God's Righteousness* with true divine Zeal, as the Law required, till the fulfilling of the Law laid hold on him in *Paul.*
 • Acts xxii. 3. the Zeal of his Purpose, and signified to him, that this Zeal in the Law was fulfilled with *Blood*: He must no longer henceforth be zealous in the Law of the Father's Righteousness in the Fire, but in the Law of the fulfilling in the Love of Christ.

83. For they are not the greatest Sinners who did crucify Christ; for they must do it, according to the *Office in the Law* which they bore.

84. But those are much more the greatest Sinners, who after the fulfilling of the Law despise and scorn Christ, and put him to Death in his Members, and lye dead in Sins, after the Grace in the fulfilling of the Law in the Power of the Spirit was proclaimed to them with Wonders or doing of Miracles, who stop their Ears, and blaspheme it; these blaspheme the Holy Spirit in the Merits of Christ in his glorious Revelation or Manifestation, and proclaimed and freely presented Grace.

85. Therefore we should rightly look upon the Scripture, and not speak of a *several* special hardening; in that Christ said, *they know not what they do*: None knew who Christ was till in his Death, and then they knew him.
 • Luke xxiii. 34.

86. But according to the Words of Christ it will follow that some may say, I do this, and I do that, but I *know not* what I do; God has so hardened me that I must do it. Also I must steal, lie, extort, gripe, and be angry, and thereby promote and carry on my Pride and State: Let him consider himself well *what he is*, whether he be not a Child of the Devil, who has hardened him with such a Contrivance, Imaging, or Imagination.

87. If God has thus hardened him that he must of Necessity do it, then is the Law of his Righteousness far from him, and also the teaching of the Gospel; for he does what he should and *must do*, and inevitably can do no other.

88. All which runs counter and is *contrary* to the Law of the Father's Righteousness, and is against the Law of the Son in the Gospel; and none can shew him how to *excuse* himself with any Plea when God's Truth shall cast him as a Liar into Hell, whose Child he is in the caught Anger of God, viz. born of the Father of *Lies*, as Christ says of Satan.

Further Objections of Reason.

• Luke xxii. 32. 89. • *CHRIST* prayed for Peter. *that his Faith should not fail*, and cease; why not for others also, that their Faith should not fail or cease? Therefore there must be a predestinate Purpose, says Reason.

Answer.

90. As was mentioned above, *Peter* and the other Apostles received the Ground of Faith out of Christ's Voice, *before* the fulfilling of the Law; their Faith rested yet in the Law of the Father, viz. in the Spirit of God's Righteousness.

• John xiv. 16. 91. Therefore Christ said to them, *he would send them another Comforter*, viz. the Spirit of Truth, who would receive the Faith out of Christ's fulfilling and Death out of his Resurrection and Restoration; the same should remain with them, and lead them into all Truth, and receive of his, and declare it to them within them.

92. The first Faith was given them from the Father, when he gave them to Christ to be his Disciples; therein still lay the *Righteousness* of God in the Anger.

• Right, Dominion, Government, Might, and Authority. 93. This Faith Satan desired to sift and press through, to try whether it were that which should and would take his Kingdom in Man, and destroy Hell; which Faith in God's Anger could not yet stand out in the right Test of Trial in the Fire.

94. Therefore the Name JESUS prayed for them, that this Ground wherein it afterwards in the Faith of Love and *Humility* should do Wonders or *Miracles*, should not cease in them; else the Wonders and Miracles would not have followed to be *so fiery* over Life and Death, *viz.* over God's Righteousness, which the Love in the Blood of Christ overcame.

95. But to *others* this Faith was not yet given; for they were not yet Apostles, but must wait for the Promise, when the Faith of *Grace* was given them.

96. And because of that Faith of Grace, Christ prays also for them, as for *Peter*, that their Faith should not fail or cease: As it is written, *he sitteth at the Right-hand of God, making Intercession for us*; and prays the Righteousness of God without ceasing, with unspeakable Sighs for us in ourselves.

97. If we would but once learn to see and *understand the Scriptures*, and go forth from the unprofitable Babbling into the Ground of the Truth,

98. Then *none* would say, Christ prays not for all Men as he prayed for *Peter*, that his Faith might not fail or cease; for he, *viz.* Christ is the actual praying, *viz.* the Prayer in ourselves.

99. Why do we then juggle so with such Objectings? We have cleared them upon the Desire of Friends, and intend it *faithfully*.

100. When Christ said, *Father forgive them, they know not what they do*; then he prayed for all who yet *knew him not*; and yet would learn to know him.

Objection.

101. But it is objected he suffered *Judas* to despair.

Answer.

102. Consider the *Scripture* what it says of *Judas*; Christ said, *I have lost none of them that thou hast given me, but the lost Child of Perdition*; that the *Scripture* might be fulfilled which says, ** He that eateth my Bread, trampleth me with his Feet.*

* *Psalm*. xli. 9.

103. Seest thou not that Christ calls him the lost Child of Perdition, which was plainly a *Tribble* before; which the Anger of God's Righteousness had generated in itself *to its Life*.

104. Therefore must this *Judas* be called an Apostle for a *Figure* and for a Betrayer of Christ, to signify what Kind of People would be among Christ's Teachers in the future, *viz.* they would feed upon the Bread and Cup of Christ under a Shew of great Holiness, and would *only betray* and help to sentence to Death Christ in his Members.

105. As for a long Time Ministers of the *Antichristian* Churches in the Sects have done so, and do so at this Day, who betray, defame, slander, and stigmatize the true Christians, and *help* to crucify and put Christ to Death.

106. Therefore Christ said, that thereby the *Scripture* must be fulfilled, which intimates concerning Christ, that he should *continually* be so betrayed and put to Death in his Members; that God's Righteousness might also be thus continually fulfilled *in Christ's Members* to the End of the World.

107. Therefore must these *Judas's* or Brethren of *Judas* be Instruments of God's Righteousness in the Anger for it, and must be numbered and *reckoned* together with the Apostles, so that *Men believe* them to be Apostles.

108. They must have Apostolick Calling *from Men*, and sit in Christ's Stead, and eat the Bread of Christ, that Christ indeed in his Process and Way in his *Members* should always be betrayed, and the Process and Way of Christ not cease till he come again, and *fetch home his Bride*.

109. For these Brethren of Judas serve God also in his stern, severe Righteousness, that it may continually be fulfilled in the Blood of Christ in his Members: For *the Wicked is to God a good Saviour unto Death, as the Holy are so unto Life.*

110. Thus seeing God is an angry and also a loving God, therefore must, and ought still, always the *Figure* and Christ's Office stand near one another; that one may drive forward the other, and be manifested one in another, to the *Praise* of the Glory of God at the Day of his appearing.

111. But *none* can with any fundamental Ground say, that God out of a special particular Will and predestinate Purpose hardened Judas, so that he had no Ability to convert.

112. No; but the Righteousness of God in the Anger had laid hold on him, and generated and formed him unto a Thistle, *before* he was an Apostle, even in the Seed, *before* the Soul was generated, *viz.* out of the inherited *innate* Sin, which God visits and punishes in the third and fourth Generation.

113. Thus God's Righteousness presents a Figure in Judas, shewing how Man is laid hold on in God's Righteousness to the *Damnation* of Death.

114. And as this Righteousness should manifest Christ as to his Death, that he should in the Righteousness for the People die to Sin, and satisfy the Righteousness.

115. So the Anger sets its own Figure in Judas near Christ in his Office, that Men might know it was God's Will that his Anger in Men should be *overtbrowne*: And yet the Anger's own Will in God's Righteousness should remain dwelling in itself as a *Center* to the Manifestation of God, as before is explained concerning the *Center*.

116. But if any shall say, *How* can a Child in the Mother's Body or Womb help it, that it is a Thistle?

117. To such is answered, that the Fault is in the *Root* from whence the Thistle itself is; as Christ says, *A corrupt Tree cannot bring forth good Fruit.*

118. The Anger of God will also become creaturely; but that is *not* from God's predestinate Purpose, but from the Wrath of the Eternal Nature itself, which is not God but Wrath, *viz.* a *Cause* of the Fire, out of which the Light is manifested: If thou dost see nothing here, then God help or advise thee.

119. But if a Man will say, *Judas* was sorry for his Misdeed and Fault.

Note. 120. That is very true: The *Devil* himself is also sorry that he cannot be a good Angel and a *Devil* too; and because that cannot be, *therefore* he despairs of the Grace of God, and that is his Eternal Hell.

121. So also Judas was sorry that he was thrust out from God's Grace, but *the Grace* he desired not; for the Fountain to the Desire of Grace was not in him; he was not generated out of the Faith, *viz.* out of the promised Seed.

122. And though he came out of the very same Nature wherein the Faith lay, and had also the incorporated Word in the Abyss of the Soul; yet his Soul had clearly a Figure, Resemblance, or *Disposition* of the *Darkness*, which in the Grace was quite dead, and unfit, or incapable of Life.

123. For though a Thistle be set in Honey, yet there grows only a fat lusty Thistle out of it; to these Grace does not belong; for Christ said to his Disciples, *Take and drink; this is my Blood, which is shed for you and for many.*

124. In the Blood was the Tincture; the Sun gives not its holy Tincture to the Thistle; which Thistle has a false evil Life towards the Tincture; indeed, it gives to the same both *Ens* and Substance, but the Thistle is *not capable* of the Jewel; it only receives a Property from the Sun, according as will best serve its Turn: Thus it is here also to be understood.

125. St. Paul says, *Because they discern not the Lord's Body, therefore the Wicked receive it to Judgement*; as the Thistle does the Sun.

Objection.

126. Also in Reason it is objected further concerning the blind Man, when the Disciples asked Christ, *'Who hath sinned, this Man, or his Parents?'* To whom Christ gave *'John ix. 3.'* this Answer; *'Neither hath his Parents nor this Man sinned; but it is that the Works of God might be manifested.'*

Answer.

127. God has included the *'Kingdom of this World in Time, Number, or Limit, Dominion, Measure and Weight: And God's Works stand in a moving, working Figure, when the Figure shall be manifested and laid open; then the same stands there wherein and where- with it shall be manifested.'* *'Dominion, Government, Working, and Effects.'*

128. When Christ should be *manifested* in this faithful Man that was born blind, before Christ's suffering and fulfilling the Law of Nature; the Law with the Eye of Nature must *first kill* him, that Christ may open the Eye of Faith for him; which Eye of Faith afterwards also should open the Eye of Nature through *Grace*: And it was a *Figure*, shewing how we in *Adam* were blind as to God; and how we in Christ should become seeing again.

129. For the Blindness of this blind Man came *not* from a special, particular, inherited, or innate Sin, for he was a *Seed of Faith*; in whom Christ with his receiving or assuming the Humanity was stirring, wherein he also believed on him: But this inward Seeing of Faith out of Christ availed *not yet*; he must first become seeing through a human Voice.

130. For when *'JESUS'* became Man, than the human was generated into God's *'Or Christ'* seeing: But the Law of God held this seeing in the poor Sinner yet *captive*, till our Eyes saw from his Death from the fulfilling of the Law.

131. Therefore, that this Man, in the Seed of Faith in the Mother's Body or Womb, was to become seeing through Christ's Entrance into, and Manifestation in the *Humanity*; therefore Nature killed his Seeing or Sight, because he must not with the Faith see through the Light of Nature; for the Righteousness of God in the Law of Nature was not yet satisfied or fulfilled.

132. *Therefore* must this Man be born blind, that the Divine Eye in the Faith might make him seeing, through the inspeaking of the holy Name JESU, that the Holiness of God might be manifested.

133. And Men must not say, that this blind Man was born blind through a special, peculiar, predestinate *Purpose*, but he was one sprung out of the Root of the Seed of Faith; which Faith the Name JESU, *viz.* God's Light in the Love, should make seeing.

134. He was one in the Clock-work or Motion-work of *Christ*, who was given of God the Father to Christ, for his Process and Way that he was to walk in; as the *Pharisees* in the Clock-work of the Law of God's *Righteousness*, came also to the Process of Christ.

Objection.

135. Also that saying, *Matt. xxiv. 24*, is brought in by Reason; whereby thou wilt maintain God wills that Man should be deceived, seduced, and damned, where Christ says, *'False Christs and false Prophets shall arise; so that in their Errors, if it were possible, the very Eleet might be deceived.'* *'Matt. xxiv.'*

Answer.

136. This Text says, they *shall* arise: But it says *not* that they are *sent* from God, much less out of Christ, to whom all Power and Authority was given in Heaven and upon Earth.

137. Therefore these false Prophets should arise out of the predestinate Purpose of God's *Anger*, viz. out of the Zeal of the Righteousness, and *sift* the verbal Christians Hearts, who call themselves Christians.

138. These should, through this imbittered Spirit of God's Anger from the Process of Christ, be sifted, that *they should believe the Spirits of lying*; seeing they call themselves Christians, and yet Christ is *not* in them, but they are Children of the Anger.

139. Therefore should they represent their Image of Abominations and false Expositions and Contrivances, that the Children of the *false Name* of Christ, covered with the Purple Mantle of Christ, might depend on and cleave to them, and separate the true Christians from them, that it might be known who Christ is.

140. And that Christ also might be manifested by the *false Prophets* of the Process of Christ, with their betraying, killing, and causing him to suffer; and that Christ might continually be put to Death by the Pharisees and Heathens, for the Sake of their false Worship.

141. For God's Righteousness requires the Church of Christ in Blood, and always presents a Cause thereof with the false Prophets and *false Christians*.

142. Which false Prophets, together with the Heathens, viz. the Tyrants, without ceasing put Christ to Death in his Members, and offer them up in Sacrifice to the Righteousness of God, whereby God's *Anger* is killed in the *true* Christians.

143. If Men at present will *know* those false Prophets, who they are; let them look upon those who have scraped together *Opinions* out of the *Letter*, and compiled and set forth stately fine dainty Postils, or Expositions full of scandalous Libels and Conceits, quaint Expositions and Quibbles of God's *Anger*, whereby one Sect smites the other in the Face and Eyes, and cries out against them for *false*.

144. And yet those very Cryers live, one in the same Manner as the other does, and write only for their Honour, that they may seem to be very *highly learned* Men, upon whom the whole World should look, and account them to be Christ; and yet they are but the titular, verbal, and *Lip-Christ*, without Grace.

145. Also they live altogether without the Way and Process of Christ, in vain fleshly Lusts, and contrive more and more daily how they may invent new *Orders*, *Ceremonies*, and *Ways* of Worship; in which they get a glittering Shew, and Men reverence and honour them so much the more, and *endow* with Riches, to the filling of the Belly of their *Belly-God*, Mammon.

146. These have *not Christ's* Spirit in them, neither are they the Apostles of Christ, but all, one and other, only *false Prophets*, which expound from the *Letter*, without Knowledge and Experience.

147. For what they say, they themselves neither know nor *believe*; and they are the devouring Wolves, of whom Christ says, they have not the Knowledge of *Christ* in them, and yet they *prophecy*.

148. But of those who are in Christ, he says, that it is *not possible* that they can be deceived; these are they in whom Christ is *become Man*: They are according to the inward Ground in Christ, in Heaven in God, and hear Christ speak in them; for they hear only God's Word, and not the false Prophets.

149. If Men at present should in the Sects eject and cast out these false Prophets, then the Apostolick * Hierarchy would soon be small, which *call themselves* Apostles.

150. Therefore Men should not say at all, that God therefore permits that such false Prophets should come, *because* he will *not* afford Salvation to those Men, who *otherwise* might attain Salvation; as Reason errs in thinking that God has ordained one Company to Salvation and another to Damnation; and that God will have it so, and therefore *he sendeth them strong and powerful Delusions, or Errors, that they might fall*, that he ^{2 Thess. ii. 11.} might shew his Anger upon them.

151. Dear Brethren, who are overwhelmed with such Conceits, we advise you not to learn *such* Fictions: Be first assured in Christ's Spirit *within* you fundamentally; or else you will be laid hold on in God's Righteousness, together in the *Number* of the false Prophets.

152. If you have not the Door of Christ in your Soul *open*, that you may in the Spirit of Christ ^{John x. 9.} *go in and out, and find* true, certain, assured Pasture for the Sheep, that ye may ^{John x. 9.} feed them in Christ's Herbage or Food; let it alone.

153. Your *University* Arts and Sciences of the Schools, where you smite, overcome, and slay one another with Words of Reason, and afterwards write and teach such ^{* Victory's Reason will not avail.} *Vic-* ^{John x. 8.} *tories* of Reason for the *Truth* of Christ; that will not avail you in the Sight of God.

154. For Christ calls *these Thieves and Murderers, who* without his Spirit, and the Knowledge of him, creep and climb in at another Door, viz. through Conclusions of Reason, without the Knowledge and Will of Christ.

155. If ye be not armed with Christ's Spirit, then enter not into Battle against *so potent* and mighty an Enemy as the Devil; and against God's Righteousness in the Anger, ye shall not with your Conclusions of Reason, without the Blood of Christ *in* you, there prevail; ^{* Note: Kinga chap. xxii.} but ye shall be imprisoned in God's stern, severe Righteousness in your Conclusions of Reason, and be *chosen* or elected for *false Prophets* in the Anger of God.

156. For none is a Prophet, except he be generated in the great Clock-work of the Divine Ordinance, in the ^{* In the produced Creation.} *outspoken* or *expressed* Word, in the Limit of the Time out of God's Righteousness, wherein the *Holy Spirit* through that Limit speaks in the Divine Ordinance.

157. He must be a *Limit* in the Clock-work in *Mysterio magno*, in the great Mystery, through whom the Spirit of God points at another Limit or Period of Manifestation: Such were the Prophets of *old*, and are so *at this Day*, who stand in the Limit of the great Clock-work, in the foreseeing of Grace in Christ JESU, wherein ^{* Eph. i. 4: 1 Pet. i. 20.} *God bath fore-* *seen*, viz. seen us, in Christ JESU, before the Foundation of the World.

158. He must stand in God's Righteousness with his prophetic Spirit, and even in the Limit wherein God has inspected or beheld the Name of his *Love* in the Righteousness, that he may be generated out of the Ground of the Law, of the Righteousness of God's predestinate purposed *Grace*; that he may teach the Law, viz. God's Righteousness, and also the Gospel. viz. God's Love, and the fulfilling of the Law.

159. Such a one is a right Prophet, and *no other*; for he is a Limit or Period of a Kingdom or Government in *Mysterio magno*, in the great Mystery; whereby, and wherefrom the Ordinance or *Course* of the Kingdoms and Governments on Earth have arisen; he is the Mouth of that Kingdom.

160. But seeing he must teach how God's Righteousness in the Anger is to be killed with the Grace, and that Grace must first *wholly* give itself up to the Anger in the slaying by the Righteousness, then he is also together *offered* in Sacrifice in the Process of Christ, to the same Righteousness of God, by the false Prophets and Pharisees.

161. For that shall and must be, that his Limit or Number in the Blood of Christ may be brought *quite* through the Anger, and that the Limit of the Righteousness in the Grace may be fixed or set; therefore ^{*} the Prophets of Christ must be Martyrs.

• Those that are thus shall understand this Author, and praise God for his Manifestation.

162. Mark this well, all ye that will teach, and *suppose* ye are called to it; look well to your calling *within* you, whether ye be also called of God in Christ; whether Christ has called you with his Voice within you.

163. If not, then you are no other than *false* Prophets, who run unsent, and enter not into the Sheepfold by the Door of Christ.

164. That ye steer your Course by a *human* Call, it avails before Men, and God is pleased to *permit* what Men do, when it is done in his Order, or according to his Ordinance; when ye give yourselves out of Man's call *into* God's call, and also consider how ye will be capable of the *Divine* calling in your human calling.

165. Where that is not done, and ye will stick only upon your *human* calling in your own Self-Will, then ye sit upon the Stool or Chair of Pestilence, and are Pharisees and *false* Prophets.

166. And if there were many hundred thousands of you, yet the *Office* makes you *not* to be Prophets and Shepherds of Christ, unless you enter in through Christ's living Door.

Note.

167. Though it is plain that the Pharisees will *not relish* this, yet the Time is born, and the Limit is at hand that it shall be manifested; and thereupon no human Subtily and Craftiness will avail any more: Woe unto that People who *despises* the same, they will be devoured in God's Righteousness, in Zeal, and Jealousy.

Objection.

168. Moreover Reason brings in also that concerning the Prophet *Jonah*; for a Demonstration or Proof, that God *compels* Men and constrains them to Evil and Good, viz. to his predestinate Purpose; as *he compelled Jonah that he must go to Nineveh.*

• *Jonah i.*

Answer.

169. Hearken, Reason, err not; God's Spirit suffers not itself to be judged of Reason: *Jonah* was born a Prophet, out of the Limit of the Covenant, and stood in the Figure of Christ, signifying how Christ should be cast into the Anger of God, *into the jaws of the great Whale* of the Divine Righteousness, to fulfil it; and how he should go *into the Sea* of Death.

• *Jonah i. 17.*
• *Jonah i. 15.*

170. And how the Anger of God, which he overcame in that same Whale of Death, should let him go unhurt and alive forth from it; as *Jonah* did [when he was *cast*] out of the *Whale's* Belly.

• *Jonah ii. 10.*

171. He was a Figure of Christ, and born or generated out of the Limit of the great Clock-work, *ex Mysterio magno*, out of the great Mystery, out of both the predestinate Purposes of God, viz. out of his Grace, and out of his Righteousness; and represented as a Figure for a theatrical Scene of the *Spirit* of God, wherein the Spirit in this Figure saw and pointed at Christ.

• *Jonah i. 3.*

172. Signifying how the Humanity of Christ, viz. our assumed Humanity, would *be afraid* or astonished at *Nineveh*, viz. at the Danger of Life.

• *Matt. xxvi. 39.*

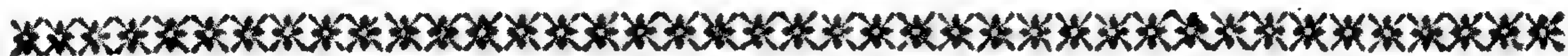
173. As Christ when the Time was come that he should enter into *Nineveh*, viz. into God's Anger, said, *Father, if it be possible, let this Cup pass from me*; also, he bid himself *often from the Pharisees*, viz. the *Ninevites*, as *Jonah* from the *Ninevites*.

174. Also this Figure signifies, that when we poor *Jonahes* should warn the People of God's Punishment and Judgments, and *bazard* our Lives among them for the Truth's Sake; how Men seek *Excuses*, and give themselves up to the Sea of the World under fat Days of *Ease* and Pleasure, and fly away from God's Command, and keep *Silence* still for Fear of the *Ninevites*; then comes the Whale of God's Anger, and swallows the Prophets.

175. But that *Jonab* was driven out from thence with *Power*, signifies, that the predestinate Purpose of God the Father in Christ should and must stand; that though *Adam* went away from the Obedience of God into the Imaginability, or Imaginations or Desires of this World, whereby Man was given up to the great *Whale Death*; yet God's predestinate Purpose should stand, and *Adam* should in Christ *arise* out of the Belly of Death.

176. Dear Brethren, *This* is the Figure of *Jonab*, and *not* your predestinate Purpose and Compulsion to Evil and Good, and it is the Figure of Christ.

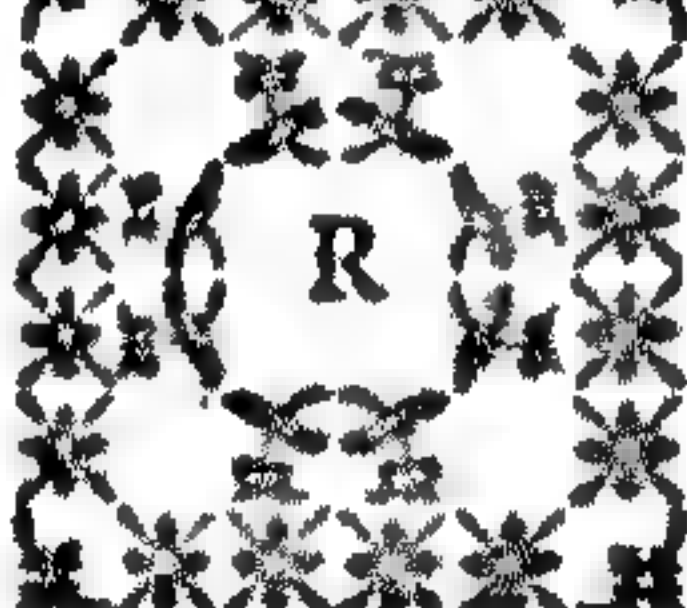
177. Leave off from such Conclusions, and *blaspeme* not the Holy Spirit in his Wonders in the Figure of Christ, with teaching perverse Opinions and Expositions; or else with your Conclusions you shall be *cast* into the Sea of God's Anger: We must and will warn you in Love in a brotherly Manner.



The Thirteenth Chapter.

A summary Close to all these Questions.

Objection.

1.  REASON lastly brings in also the Speech of Christ, where Christ says, ** Father, I have revealed or manifested thy Name to the Men whom thou hast * John xvii. 6. given me out of the World.*
2. Whereby they will prove that Christ reveals or manifests his Name to none, unless the Father gives them to him beforehand out of his predestinate Purpose, *whether they will or no.*

Answer.

3. O thou most miserably blind Reason! why art thou so blind? Know ye not what the Father's giving is? It is the ** Center* of the Soul, viz. the Father's Will in the Science of the Eternal Righteousness. * Science, Root, or Ground.

4. Wherein the Science is *laden* or swayed either with the Desire of Abominations, or with the Divine Love of Grace, into that the speaking Word in God's Righteousness gives itself, be it either into a Root of a Thistle, or into a Root of the Seed of Faith.

5. To the Root in the Seed of *Faith* Christ becomes manifest; for it is Christ's Root, out of which a Christian is generated in Christ.

6. To these Christian Men has Christ from the Beginning of the World *continually* manifested himself, and given them the Name of God; for he *himself* is the Name of God.

7. This Text is not to be understood as if God had made a Conclusion or *Determination* before the Beginning of the World, and set the Determination in a certain fixed Course or Ordinance and compulsory Destiny, how many *and whom* he would bestow himself upon; who thereupon cannot fail or avoid it, or go one Step beside it, as *captivated* Reason understands it.

8. No, no: The Tree of Christ is unmeasurable; God's Grace, and also his Righteousness in the Fire, are both *immeasurable*.

9. For had God set a Limit or Boundary in Love and Anger, then it must have been measurable, and have stood in a *Beginning*; and then Men would also think that it would have an End.

10. No, no: The Tree of Knowledge of Good and Evil stands in the *Eternal* Ground, wherein there is no Time nor Limit.

11. God's Grace in Christ is unmeasurable, and from *Eternity*.

12. And so is also the Kingdom of Nature in *Mysterio magno*, in the great Mystery, out of which the fiery Science or Root, out of the Will of the Abyss, has manifested itself.

13. And as Christ has manifested God's Name to Man, viz. to the Root of the Seed of Faith, from the *Beginning* of the World, so he does it to the End thereof.

• Matt. xxiv.
20 27.

14. For [•] he saith thus also to his Disciples, when they asked him of the End of the World, he answered thus: *As the Lightning breaketh forth and shineth from the East to the West, so shall also the coming of the Son of Man be.*

• John viii.
12.

15. And as the Sun gives itself into every Thing all the whole Day, and shines upon them, and penetrates into every Thing, whether it be evil or good; so also does the Divine Sun, Christ, viz. [•] the true Light of the World.

16. Christ withdraws himself from none with his Light of Grace: He calls them all, and cries with his Voice in them, no one excepted.

• John viii. 3.

17. But [•] All do not bear him and see him, because they are not of God.

18. The Science of the abyssal Will of the Father in the soulish Creature has introduced itself into strange Imagibility or Frames of *Disposition*, to a Thistle of the Serpent: This neither sees nor hears; for God's Righteousness speaks in it, and says, *Do right, or I will slay thee: This is Sin, and that is Sin; do it not, or else thou wilt be thrust out from God.*

19. When the Soul hears this in itself, then comes the Devil with his Serpent's Image or Disposition, and says in the Science or Root, *Stay a while* in the Flesh, in this or the other *Lust*, viz. in Covetousness, Pride, Envy, Anger, Whoredom, Pleasure, Voluptuousness, Drunkenness, Scorning and Derision: It is Time enough yet for thee to repent at thy End.

20. Gather together first of all great *Treasure*, that thou mayest no more stand in Need of the World, and then enter into an honest, virtuous, good Life, and then thou mayest live of thyself without the Scorn of the World, and need nothing which it has.

21. Thus one Day and Year is put off after another, till the very Hour of Death; and then also a Man will needs be a Child of Grace and be saved, blessed, and happy, when as he has stuck in the Serpent the whole Time of his Life.

22. Then shall the Priest come with the Body of God in his Hand, and bring with him the Angelical New Birth; whereas many a Priest has it not himself, and is but a Stranger in that Business, or a Guest in that Place.

23. These, while they stick in the Serpent, are not given to Christ, but to the Anger of God.

24. The Anger of God will not let them go, unless the Science of the Soul convert and turn itself into the Grace in itself.

25. And if that be done, then that is the giving.

26. For the Divine Sun shines instantly into the Science that stands still, and kindles it.

27. And that kindling now is the Name of God, which Christ gives to the Soul, whence it begins to frame or create itself, to act, or grow in Christ, and to work Repentance to Forgiveness, viz. when it begins to stand still from the imaging or contriving of Falsehood and Wickedness.

28. For Men say, *Never to do or commit Evil, is the best and greatest Repentance*; which is performed when the Ground of the Soul begins to be still and quiet from the imaging, framing, or *imagining of Evil*, and enters into its Abyss.

29. Which the Soul has Power and Strength to do, *unless* it be a meer Thistle; and then it runs on, works, and grows to the End of its Time.

30. Yet there is *outwardly* no Sentence of Judgement upon it, but only its own Judgement *within it*, all the while it is in this Life, till the Time of the Harvest.

31. But it is *hara* with it, if the inward and outward Ground of the outward Constellation or Configuration of the Stars be *evil* or false: Such commonly run on so to the End.

32. Then comes only *Judas's* Repentance; and then the *tickling* and comforting with the Sufferings of Christ avails little, when there is no *Eus* of Faith left.

33. The *Pomp* of the glorious Funeral and Burial of the dead Beast is only the Scorn of the Devil, wherewith he derides it.

34. For the imputed Grace from without avails nothing: That we should be absolved and *pronounced* free by speaking of outward Words of Grace; as a Lord or Prince freely gives a Murtherer his Life out of Grace.

35. No, no; the imputed Grace of Christ must be *manifested in us* in the inward Ground of the Soul, and be our *Life*.

36. Men should *not* defer Repentance till the End; for an old Tree takes Root very ill.

37. If *Christ* be *not* in the Soul, there is no Grace nor Forgiveness of Sins in it then.

38. For Christ himself is the Forgiveness of Sins, who with his *Blood* transmutes the introduced Abominations in God's Anger in the Soul, and changes it into the Divine Fire.

39. As he said * before the *Pbarisees* to the sick Man of the ' Palsy, *thy Sins are forgiven thee*; and that was done when he laid hold on the Voice of Christ in his Soul; then the living Word in him forgave him his Sins. * Mark ii. 5. ' Or Gout.

40. That is, *it* overcame the Sins, and crushed, or trod upon the Head of the Will of the Serpent's introduced Abominations with the Fire of Love.

41. Therefore now none can forgive Sins but Christ in Man: Where Christ in Man lives, *there is* Absolution.

42. For when Christ says, * *Receive ye the Holy Spirit whose Sins ye remit or release, to them they are released; and whose Sins ye retain or reserve, to them they are reserved*: This ²³ is concerning the *true* Apostles and their right Followers or Successors, who have received the Holy Spirit out of Christ, who themselves are, and *live* in Christ, and have Christ's Voice in them. * John x. 22.

43. These have the Might and *Power* to speak into the hungry Soul the *living* Word of Christ that dwells in them; and no one else has that Power.

44. Let them make what high Pretence and Shew they will, and be called what they will, yet they must be the *very* Apostles of Christ, if they will administer and manage his Office; else they are but *Pbarisees* and Wolves.

45. Also the *Soul* must open its Mouth to the inspeaking, else the Word enters not into it.

46. As indeed it entered not into all, when Christ *himself* preached and taught, but only into the hungry and thirsty Souls; concerning whom Christ says, ^b *Blessed are they that hunger and thirst after Righteousness, for they shall be satisfied*; understand; with the Fulness of his Word. * Matt. v. 6.

47. For the Forgiveness of Sins lyes not in *Man*, but in the Power of Christ's Word, which dwells in Man.



48. Man's speaking does not forgive Sins, but God's speaking in Man's Word.

49. But this now enters not into the false or wicked Thistle, but into the Soul, wherein lyes the Seed of Faith in the Sound of the stirring; where the Soul stands still from the imaging or framing of the Serpent's Desire.

50. Therefore rely not on Man; they cannot forgive you your Sins and give you Grace, unless ye hunger and thirst after Righteousness.

51. To defer it to the End, is Judas's Repentance; no comforting avails unless you be regenerated or born anew.

Thus,

52. Dear Brethren, I have been willing to answer the beforementioned Points that were raised in *Objections* from the Ground; and my assured Meaning and Sense is, that the Texts of Scripture are all very true; but Self-Reason errs, and without Christ understands them not.

¹Rom. viii. 15. 53. The Apostle says, *We have not received a servile slavish Spirit, that we should needs fear again, but a filial Spirit which cryeth Abba, Dear Father.*

²Rom. viii. 2. 54. It is not the Mind or Sense of the World, or of the Flesh, which we have received in the promised Grace, but the filial Mind or Sense of Christ, *who hath made us free from the Law of Sin.*

¹Rom. xv. 5. 55. *So should every one be minded, as JESUS CHRIST, the one only Man in Grace,* says the Apostle; and ^m *Whosoever hath not his Sense or Mind, he understandeth not what is of the Spirit, it is Foolishness unto him, and he apprehendeth it not.*

Note, ye that are Readers of these Writings. 56. Though we may in this very sharp Exposition, be as *dumb* and silent to many, and a Block of Offence, who will say we use strange, uncouth, and unusual speaking in our Ground? Yet we say with Truth before the Eyes of God, that we have it to give forth no otherwise than as it is given to us in the Mind and Sense of Christ.

Note, ye Despisers of Mysteries. 57. He that is of Christ will well understand it: As for others, the Scorners and *Wise-lings*, who have Reason for their Master; we have not written for them.

58. But we advise our dear Brethren in Christ to read this Treatise *thorough* with Patience, for its Name is called *The longer, the better liked; the more sought, the more found.*

59. Seeing Christ himself has bidden us to *seek, knock, and pray; and hath promised us that we shall receive and find*: Therefore 1. We should not be willing to stand still in Sin, and so 2. expect till the Grace of God fall upon us and *compel us*; nor, 3. to think at all that God's Spirit will make a good Thing of an evil Thing.

60. But the poor Sinner who is *not yet quite* a Thistle, he often freely falls upon him in his Sin, and *draws* him away from it.

²Lukexii. 10. 61. Does he *yield* and suffer himself to be drawn? then it is well; but if he will *not at all*, but goes again into the Serpent, and crucifies Christ, *a such a one blasphemeth the Holy Spirit*; concerning whom the Scripture says, *he hath no Forgiveness eternally.*

62. No one should dare to say that he is not at all, at any Time, not so much as in his *Thoughts*, drawn, no, not the *wickedest of all.*

63. Christ appears to *all* People; to one in his manifest or revealed Name; to another in his Name of the one only God.

64. He draws all; and in Respect of his Drawing, and Intimation or Signification by the Knowledge which is written *in their Hearts*; in that they know there is a God, whom they ought to honour; and if they do it not, they shall be judged.

65. Then how much more we, who call ourselves Christians, and have the true Knowledge, but ^o *with-hold the Truth*, ^p *and turn it into Lies* for a framed Opinion's Sake, ²Rom. i. 25. which we have once imagined and contrived, and have declared it once to the World, and made ourselves known to the World thereby.

66. And though we be afterwards brought to the Light, yet we ascribe to *ourselves* the Honour more than to God; and will hide, cover, *obscure*, and blemish the Light, with strange Explanations, that human Inventions and Fictions, as an Idol, may *sit in Christ's Stead*.

67. As it comes to pass many Times thus, and *Babel* stands *wholly* therein, so that many will not suffer their once declared Opinions to be *questioned*, but withdraw the whole Scripture by the Hair *to make it stand*.

68. Dear Sirs and Brethren, let us give the Honour to Christ, and comply one with another in a friendly Manner, and meet and present one another with modest, gentle, and *meek* Instructions: Let one present another with his Gifts in a brotherly Mind and Good Will, and *lay them* before one another.

69. For there are many *Sorts* of Knowledge and Expositions; if now they go forth from Christ's Sense and Mind, then they all stand in one and the same Ground and Foundation.

70. We should not persecute one another because our different Gifts are *unlike*; but much rather rejoice in Love one among another, that God's Wisdom is so *inexhaustible*, that it can never be drawn dry.

71. And think upon the future, how *well* it will be with us, when all this different Knowledge will be manifested from one and in one Soul, so that we shall *all* acknowledge God's Gifts, and have our Joy in one another, and every one rejoice at the Gifts of another.

72. As the fair, beautiful, and pleasant Flowers, in their *different* Colours and Virtues, rejoice near one another upon the Earth in one and the same Mother; thus also is our *Resurrection* and coming again.

73. Why will we then here dispute, contend, and wrangle about the Knowledge of the Gifts? *In Christ lyes all the Treasures of Wisdom.*

¹ Col. ii. 3.

74. If we have *that*, we have all; but if we lose that, we lose all, and ourselves too.

75. The one only Ground of our Religion is, *That we love Christ in us; and also* ¹ Eph. vi. 24.
we love one another, as Christ hath loved us, so that he hath given up his Life into Death for us. ² John xiv.

76. Which Love will not be manifested in us, unless Christ become Man and be born ^{13.} John xv. 12,
and manifested in us; who *then giveth* us his Love, so that we love one another in him, ^{17.} Eph. v. 2.
as he loveth us. ^{Gal. ii. 20.}

77. For he *continually* gives his Flesh and Blood to our Souls to be eaten and drunk by it; and that Soul which does not eat and drink thereof has no Divine Life in it.

78. Therefore I advise the loving Reader, that if any Thing in this Treatise be somewhat of too acute and *sharp* a Sense, that he would give God the Honour, and pray, and read it aright.

79. In *Man lyes all* whatsoever the Sun shines upon, or Heaven contains, as also Hell and all the Deeps; he is an *inexhaustible* Fountain, that cannot be drawn dry.

80. He may very well in a little while *wholly* and thoroughly apprehend and comprehend this high fundamental Ground, which God has given to us, *viz.* to a *simple* Man.

81. Only we would have him *warned* of despising and deriding, as he loves his own Soul and Eternity; for he will not touch us, but the Wrath of God in himself.

82. But for me, who have been at this Work as an *Instrument*, he may well touch and hurt; for I am besides, and without his touching, in the *Bands* of Christ.

83. But I would have him in Love admonished to behave himself as a *Brother* in Christ; and if he can make any *clearer* Explanation of it in the Divine Gifts:

84. If I may come to see it, I will *rejoice in his Gifts*, and thank the Most High, who gives us so richly one among another, *all Sorts* and Manner of Gifts. *Amen.*

Dated the 8th of February, 1623.

A P P E N D I X
TO THE BOOK OF
E L E C T I O N:
BEING
A COMPENDIUM OF REPENTANCE,

OR,

A Short Description of the Key which opens the *Divine Mysteries*,
and leadeth to the *Knowledge* of them.

By JACOB BEHMEN, the Teutonic Theosopher.


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COMPENDIUM

OF

REPENTANCE.

Whosoever is desirous to attain to Divine Vision in himself, and to speak with God in Christ, let him follow this Course, and he shall attain it.

1. ET him gather all his *Thoughts* and *Reason* together, and form or bind them into this one full Determination and Purpose; namely, to consider *what he is.*

2. The Scripture calls him the *Image of God*, the *Temple of the Holy Ghost*, who dwells in him, and a *Member of Christ*, and offers the *Flesh and Blood of Christ* to him to be his *Meat and Drink*. Gen. ix. 6.
Cor. xi. 7,
Cor. xvi. 19.

He should therefore well consider with himself, whether he be indeed possessed of so great a Measure of *Grace* as is implied in these Appellations, and really worthy the *high Title of a Christian*. He should examine his whole *Life*, what he has done, and how he has spent his past *Time*; whether he finds himself to be in *Christ*, or actuated by a *godly Will* and *holy Desires*. To what he is *chiefly inclined*; whether he feels at any *Time* in himself a *Will* or *Desire* heartily *panting* after *God*, and *longing* to be saved by him.

3. Now, if on this Examination he find in himself a *Will*, though never so *weak* and *deeply bidden*, which would fain turn to the *Grace of God* if it could, let him know that *that Will* is the *ingrafted, incorporated, and in-spoken Word of God*, which was *in-spoken* into our first Father *Adam* in *Paradise*, after *Sin* was committed; and that *God the Father, JEHOVAH*, draws him thereby to *Christ*.

4. For in *Self* we have no *Will* at all to *Obedience*; but *that drawing of the Father*, viz. the *ingrafted, incorporated, in-spoken Word of Grace*, draws all, even the most *ungodly*, if he be not altogether a *Tbistle*, and will but stand still from his *evil working* for a *Moment*.

5. So that no *Man* has Cause to *doubt* of the *Grace of God*, if at any *Time* he finds in himself a *Desire* or *Inclination* to *turn*. Only let him not defer his *turning* one *Moment*, but set about it instantly, remembering that which is written, *To-day when you hear the Voice of the Lord, harden not your Ears and Hearts.* Psal. xcv. 7.
Heb. iii. 7—

6. For that *Desire* or *Inclination* once to *turn* is the *Voice of God* in *Man*, which the *Devil* smothers and suppresses by the *Representations* or *Images* which he brings into the *Mind*, whereby *turning* is delayed, and put off from one *Day* to another, and from one *Year* to another, till at length the *Soul* comes to be a very *Tbistle*, and can reach *Grace* no more.

7. But let him that finds a *Desire to turn*, deliberate well with himself, and then resolve to examine his whole Course of Life, and compare it with the *Rule of the Ten Commandments*, and to the *Love* required by the Gospel, which commands him *to love his Neighbour as himself*. Let him consider, that he is a *Child of Grace* only so far as he is in that Spirit of *Christian Love*; and then see how widely he is departed from it in his *daily Thoughts and Inclinations*. That *drawing of the Father* will bring him to a Sight of the pure and lovely *Righteousness* of God on the one Hand, and will discover to him on the other, the *Images or Properties* that are naturally imprinted in his own Heart, which he has all his Life *loved* instead of God, and still accounteth his *best Treasure*.

8. Which *Properties* he shall find to be, 1. *Pride*, in seeking and loving *himself*, and desiring also to be *honoured* by all others; a *Property* inclining him to get *Power and Dominion* in his *Pride*, and to have the *Pre-eminence*. 2. The *Property of a Swine*, *Covetousness*, which would have *all to itself alone*; and if it had the *whole World*, and *Heaven* too, yet it would want to have the *Dominion in Hell* also. It desires more than this temporal Life has need of, and has no *Faith* towards God at all, but is a *defiled Swine*, that would fain *swallow every Thing* into its own Belly. 3. The *Property of Envy*, *stinging the Hearts* of others, *envying and grudging* that any should have more temporal Goods or Honour than *itself* has. 4. The *Property of Anger*, which when *Envy*, as a *poisonous Sting*, irritates and inflames it, will upon every little frivolous Occasion, *storm, fight, wrangle, rage*, and seek to vent itself in *Revenge*. Also there will be found, descended from *these*, a great Multitude and Variety of *earthly Beasts* living in him, which he *loves and fosters*; for he *loves every Thing* that is in the *World*, and has set it in the Place of Christ, and worships it more *heartily and truly* than he worships God.

9. Let him but observe the *Words* of his Mouth, and he will soon find how he *slanders and speaks evil* of others *secretly*, and sets them forth in the *worst Light* to their Friends and Acquaintance. Let him but observe his *Thoughts*, and he will perceive how, without any just Ground or Cause, he *inwardly rejoices* at his Neighbour's *Mishap*, and even *wishes* it to him; all which are the very *Claws and Talons* of the Devil, and the *Image of the Serpent*, which *every natural Man* carries about him.

10. Then let him compare this *Hellish State* of his *Heart and Life*, with the *Word* in the *Law* and in the *Gospel*, and he shall find that he is more a *Beast and a Devil*, than a *Man*. He shall clearly perceive how these *innate evil Properties*, that are *rooted* in his Soul, keep him back, and lead him astray from the *Kingdom of God*; so that many Times when he would fain *repent and turn* to God, he is kept back by these *cloven Paws* of the Devil, who persuades the poor Soul that this *infernal Monster*, which itself is, may justly pass for a *good and holy Creature*. And thus blindly going on Day after Day in his evil Nature and Lusts, the wretched Sinner sticks fast in the Anger of God, and at length, when the *Grace and Drawing of the Father* ceases, falls into the *Abyss or bottomless Pit*.

11. We will tell this Man the *Way* that we have tryed and gone, which is no other than this: That as soon as he shall discover these *Beasts, or bestial Dispositions* in himself, he should that very Hour and Moment take up a *Resolution* to depart from the same, and by *true Repentance* turn to God and Goodness. And because he cannot do this by his own Power, let him take the *Promise of Christ* unto himself, when he said, *Seek and you shall find, knock and it shall be opened unto you. No Son asketh Bread of his Father, and he giveth him a Stone; or an Egg, and he giveth him a Scorpion. And if you that are evil can give good Gifts to your Children, how much more shall your heavenly Father give the holy Spirit to them that ask him for it?*

12. Let him imprint this *Promise* in his Heart, for it is *Poison and Death* to the Devil, and all those *innate and inberent Beasts*. And let him *immediately*, even that very Hour, come with these *Words of the Promise* impressed on his Mind, and with earnest *Prayers*, into the Presence of God; and having thus discovered and reflected upon all these *abo-*

minable Beasts which live in him, let him think no otherwise of himself, than that he is that filthy *Keeper of Swine*, who has spent all the *Portion of Goods* which his *Father* bestowed upon him as his *Birtbright*, upon those *Swine*, the *evil Beasts in himself*; so that he now stands in the Presence of God as a *miserable, naked, forlorn, ragged Swine-berd*, that has spent and cast away his *paternal Inheritance in Whoredom* with these *beastial Images*, and has no more *Right* to the *Grace of God*, neither is in the least Measure *worthy* of it, much less to be called a *Christian*, or the *Child of God*. He must also *despair* of all the good Works that ever he did, for they proceeded but from an *hypocritical, false, or merely external Holiness*, for which the Man that is inwardly a Devil, would fain be accounted an *Angel*; whereas *without Faith it is impossible to please God*, as the Scripture saith.

13. Yet let him *not despair* of the *Divine Grace*, but of *himself* only, and of *his own Abilities*; and let him, with *his whole Strength* and with *all his Powers*, bow down himself in his Soul, in the Presence of God. And though his own Heart be utterly against it, and say to him, *Do it not, stay awhile, it will not be convenient To-day*: Or, if it say, *Thy Sins are too great, it cannot be that thou shouldst attain the Grace of God*; and so he comes into such *Anguish* that he cannot pray, nor receive any *Comfort or Strength* in his Heart, but is as if his Soul was quite *blind and dead* to God, yet he must be still *resolute*, as considering that the *Promise of God* is a *certain infallible Truth*; and with a *submissive Heart* sigh to the *Divine Mercy*, and in his great *Unworthiness* wholly resign himself thereto.

14. And though indeed he esteem himself quite *unworthy*, as being a *Stranger* and an *Alien*, to whom the *Inheritance of Christ* does not any more belong, as being one that has forfeited and lost his *Right* to it, yet he should stedfastly rest upon Christ's Word, as knowing it to be certainly true, viz. *that he came to seek and save that which was lost*, that is to say, the *poor Sinner* who is *blind, dead, and lost* to God. He must firmly imprint *this Promise* in himself, and take up a *strong Purpose and Resolution*, that he will not go forth from the *promised Grace of God in Christ*, though *Body and Soul* should *perish*, and though he should get no *Comfort* in his Heart all the Days of his Life, or the least *Assurance* of the *Remission of his Sins*; as considering and knowing that the *Promises of God* are more *sure and firm* than all *Comfort* whatsoever.

15. Also let him *purpose* to himself, and bind his *Will* most firmly in this *Resolution*, that he will never again enter into the former *beastial Images and Vices*. Yea, though all the *Swine and evil Beasts* in him should lament to the Death the Loss of their *Food and Pastime*, and he himself should be a *Fool* in the Account of all the *World* for so doing, yet that he would still be *faithful* to his *Resolution* of cleaving to the *promised Grace of God*; and if he must come to be a *Child of Death*, he would desire to be so in the *Death of Christ*, to die and live to him at his Pleasure. And let him act and execute this his *Purpose* by continually praying and sighing to God, and commit all his Endeavours, Undertakings, and Labours unto him, and cease from the *Imagination or Inclination of Pride, Covetousness, and Envy*. Let him but deliver up these *three Beasts*, and the rest will soon become weak, faint, and ready to die. For Christ will soon get a *Form* in the Words of *his Promise*, which that Man imprints in himself and wraps himself in, and so come to *Life* and begin to *work* in him; whereby his Prayers will become *powerful*, and he will be more and more *strengthened and confirmed* in the *Spirit of Grace*.

16. And as the *Seed* in the Mother's Womb undergoes the Casualties of Nature and many outward Accidents in growing to be a *Child*, and before it gets *Life*; so here, the more *resolutely*, and through the more *Opposition*, a Man goes forth from *himself*, and out of these *Images*, the more *speedily and thoroughly* he enters into God, till at length Christ comes to be *living* in the *incorporated Grace*; which is effected in and through the great *Earnestness* of the *Purpose and Strife*. Upon which there presently follows the *betrothing or espousal* with *Virgin Sophia*, viz. the precious *Humanity of Christ*, wherein the *two Lovers*,

The Key to Divine Mysteries.

the *Soul* and the *Humanity of Christ*, receive and embrace one another with *Joy*, and together with most inward *Desire*, penetrate into the *sweet Love of God*. And forthwith the *Marriage of the Lamb* is solemnized, where *Virgin Sophia*, viz. the *precious Humanity of Christ* is vitally united to the *Soul*. Now what is done at *that Marriage*, and with what *Joy* it is celebrated, *Christ himself* signifies, by saying, **There is greater Joy in the Heaven (which is in Man) and among the Angels in the Presence of God, for one Sinner that repenteth, than for ninety-nine just Persons that need no Repentance.*

• Luke xv. 7
—10.

17. But we have neither *Pen* that can write, nor *Words* that can express what that exceeding *sweet Grace of God* in the *Humanity of Christ* is, and what they enjoy, who come worthily to the *Marriage of the Lamb*. We ourselves indeed have found it by *Experience* in this our *Way and Course*, and therefore certainly know that we have a *sure Ground* from which we write; and we would from the *Bottom of our Heart* most willingly impart the same to our *Brethren* in the *Love of Christ*; who, if they would *believe* and *follow* our faithful child-like *Counsels*, would find by *Experience* also in themselves, from whence it is that this *simple Hand* knows and understands these *great Mysteries*.

18. But having heretofore written a *Treatise* at large expressly concerning *Repentance* and *Regeneration*, we here forbear to write more in this short *Direction*, and refer the Reader to * *that Treatise*; as also to the *great Work upon Genesis*, called the *Mysterium Magnum*, in which he may find the *Ground* of whatsoever he *will or can ask*, sufficiently laid down. And we admonish him in true *Christian Love*, to follow us in our *Process* and *Way*, and then he shall attain the *Divine Vision* in *himself*, and hear what the *Lord* through *Christ* speaks in *him*; and herewith we commend him to the *Love of Christ*.

Dated the 9th of *February*, 1623.

• The following Book, called *The Way to Christ*.

F I N I S.